Sponsoring Committee: Professor Lee A. Belford, Chairman
Professor Santiago J. Luppoli
Professor Donald J. Johnson

THE DOCTRINE OF THE REAL PRESENCE
IN THE
SACRAMENT OF THE ALTAR
IN THE
LUTHERAN CHURCH IN AMERICA

WILBERT A. BOERSTLER

Submitted in partial fulfillment of the
requirements for the degree of Doctor of
Philosophy in the School of Education of
New York University

1973

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Sept. 19, 1973
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An Abstract of

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Statement of the Problem

The problem of this study was to identify the original sixteenth century Lutheran doctrine of the Real Presence of Christ in the Sacrament of the Altar and the views of this doctrine presently taught in the Lutheran Church in America, and to compare the doctrine with these views. The purpose was to discover if there has been any noticeable variance with the original doctrine or if the present views affirm, after four and one-half centuries, the doctrine earlier established.

Procedure or Methods

The researcher investigated the four accounts of the institution of the sacrament in First Corinthians, Mark, Luke, and Matthew of the Holy Bible. An investigation was made of the promulgations of the Roman Catholic councils of the church up to the time of Luther to identify what doctrine of the Real Presence was being held in the church at the onset of the Reformation. An investigation also of the Council of Trent was made, for it was held during the rise of Lutheranism.

By researching *The Book of Concord* which contains the official Lutheran Confessions of the sixteenth century--in the German and Latin original texts and in the authorized English translation--this study could determine what the original Lutheran doctrine of the Real Presence was.

Further investigated were the Lutheran Church in America's pertinent publications--on worship, religious education, the church's constitution, reports of commissions and official com-

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mittees, and the official minutes of the church's conventions. Related literature by Lutheran Church in America authors but published by other agencies was also investigated. The researcher prepared a questionnaire based upon the original doctrine and sent it to theological professors of the church's seminaries and to theological professors who are members of the church but teaching in other educational institutions not affiliated with the church.

Results

The research established the texts of the biblical accounts of the institution of the sacrament, the promulgations of the Roman Catholic councils with statements identifying that church's teaching of the Real Presence, the original Lutheran doctrine of the Real Presence as identified from the Confessions of the sixteenth century, and the views currently being taught in the Lutheran Church in America's publications and in the other related literature, along with the views of professors of the church's seminaries, as well as those of professors of the church teaching in non-church educational institutions.

Conclusions

The research concluded that there was fundamental accord between the views currently being held or taught in the Lutheran Church in America and the original doctrine established in the sixteenth century.

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In the instances where there were variances, such as in some independently published material, and in some of the educational publications published by the church and in some of the answers obtained from the theological questionnaire, these variances were cited and the degree of variance was noted.

CLEARED BY BURSAR
OCT 4 - 1973
TELLER 19

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To the Greater Glory of God

In Loving Memory of

My Sister

EMMA LOUISE BOERSTLER KOERBER

1923 - 1973

upon whose "borrowed"
typewriter
I did most of my
advanced educational
work

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CHAPTER I

THE PROBLEM AND ITS SIGNIFICANCE

The problem of this study was to identify the original sixteenth century Lutheran doctrine of the Real Presence of Christ in the Sacrament of the Altar and the views of this doctrine presently taught in the Lutheran Church in America, and to compare the doctrine with these views. The purpose was to discover if there has been any noticeable variance with the original doctrine or if the present views affirm, after four and one-half centuries, the doctrine earlier established.

In order to complete this study, five sub-problems had to be considered. These were:

1. To state and to explain the Roman Catholic doctrine of the Real Presence in the Western Church at the onset of the Lutheran Reformation (1517).

2. To describe how the original Lutheran doctrine of the Real Presence emerged and was stated in the sixteenth century Lutheran Confessions(1529-1577).

3. To state further Roman Catholic pronouncements on the Real Presence which were enunciated during the time the Lutheran Confessions were being written.

4. To present the views of the doctrine of the Real Presence presently being taught in the Lutheran Church in America.

5. To compare the present views of the doctrine of the Real Presence with the original sixteenth century Lutheran doctrine as it was stated in the Lutheran Confessions.

Definition of Terms

Symbols, symbolical books, and The Confessions are interchangeable terms used to encompass the sixteenth century statements of doctrines accepted by the Lutheran Church in America as true interpretations of the Holy Scriptures.[1]

The Book of Concord[2] is the compilation into one book of the above symbols along with the ancient ecumenical creeds--namely, the Apostles', Nicene, and Athanasian, all of which the Lutheran Church in America accept as parts of its Confession of Faith.

Sacramentarians are those who deny the Lutheran doctrine of the Real Presence of Christ in the sacrament, as defined in one of the Lutheran symbolical books:

> The question is, In the Holy Communion are the true body and blood of our Lord Jesus Christ truly and essentially present...? ...The Sacramentarians say No; we say Yes.[3]

An early definition (June 25, 1530) of the Lutheran doctrine of the Real Presence as written by Philip Melanchthon in the Augsburg Confession is:

---

[1] "Constitution and By-Laws", Article II, Sections 5 and 6, in Minutes of the Constituting Convention, Philadelphia, Pa.: Board of Publication, Lutheran Church in America, 1962, 279-280.

[2] Theodore G. Tappert, trans. and ed., in collaboration with Jaroslav Pelikan, Robert H. Fischer, and Arthur C. Piepkorn, The Book of Concord, Philadelphia: Fortress Press, 1959, iii-vii.

[3] Ibid., 481-482.

> It is taught among us that the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received....[1]

Closely related to the doctrine of the Real Presence is the act of worship within which Christ is present in properly constituted bread and wine. This act of worship in the Lutheran Confessions is variously referred to as *The Holy Supper*,[2] *The Sacrament of the Altar*,[3] the *Lord's Supper*,[4] the *Mass*,[5] *Holy Communion*,[6] the *Eucharist* and, the *Liturgy*.[7]

Transubstantiation is the Roman Catholic doctrine of the Holy Eucharist which states that:

> ...the accidents of bread and wine remain after consecration, but their substance is changed into that of the body and blood of Christ.[8]

---

[1] Ibid., 34. Trans. from "Die Augsburgische Konfession" in *Kirchenbuch für Evangelisch-Lutherische Gemeinden*, Philadelphia, Pa.: The United Lutheran Publication House, n.d., 308. *Vom "Abendmahl des Herrn" wird also gelehret, dass wahrer Leib und Blut Christi wahrhaftiglich unter der Gestalt des Brots und Weins im Abendmahl gegenwärtig sei und da ausgeteilt und genommen wird*....

[2] *Ibid.*, 34.

[3] *Ibid.*, 311.

[4] *Ibid.*, 449,477.

[5] *Ibid.*, 56, 60, 249-261, 263.

[6] *Ibid.*, 481.

[7] *Ibid.*, 261, 263.

[8] Editor's note in "Aquinas on the Eucharist," in Henry Bettenson, *Documents of the Christian Church*, New York: Oxford University Press, 1947, 211.

Consubstantiation is a doctrine philosophically stating that in the Lord's Supper the substance of the body and blood of Christ are present with the substance of bread and wine.[1]

In this study, view means: "...manner of regarding or considering something; judgment; opinion...."[2]

In this study, doctrine means: "...something taught as the principles or creed of a religion...."[3]

Delimitations

The Roman Catholic statements about the Eucharist have been limited to decrees of councils of that church prior to the Reformation and of the Council of Trent, which occurred during the period of the composition of the Lutheran Confessions.

The research covering the conception of the Lutheran doctrine of the Real Presence concerns the years from 1529 to 1580--marking the first symbol--Luther's Small Catechism to the last symbol--the Formula of Concord and printing of the completed Book of Concord.

---

1 Kenneth Scott Latourette, A History of Christianity, New York: Harper and Brothers, 1953, 712.

2 Webster's New Twentieth Century Dictionary of the English Language, New York: The Publishers Guild, Inc., 1967, (Definition 7), 2037.

3 Ibid., (Definition 2), 540.

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The 1962 to 1973 period marks the life so far of the Lutheran Church in America. The Lutheran views of the original doctrine of the Real Presence were investigated for that period of time primarily.

This research used the original German and Latin texts for those sections of the confessions which spoke of the Real Presence. The English translation is in the body of the text, while the original wording is in the footnotes. The Lutheran Church in America has not authorized or published its own original text version; a German work was used for that purpose. The Church has published The Book of Concord containing English translations of the original work. The Lutheran Church in America does publish a German service book which contains The Augsburg Confession and The Small Catechism in the original German and this researcher used these texts, and has added an Appendix of these texts. Where the later confessions have used similar German or Latin wording of earlier confessions, only the English translations have been used in the body of this study.

English translations of decrees have been used for decrees of Roman Catholic councils prior to the Reformation, with Latin original texts being used in the footnotes. Since the Council of Trent used similar or exact Latin wording of earlier councils, only the English translations of that council's decrees appeared.

Geographically the areas covered were the German cities and states of the sixteenth century and the sites of the Roman Catholic councils in middle and southern Europe.

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The questionnaire employed in this study was sent only to the Lutheran Church in America seminaries on the territory of the United States (two are in Canada), and to those non-Lutheran universities where Lutheran Church in America theological professors were teaching.[1]

Published material concerning present Lutheran views of the Real Presence was limited to that currently being published or in use by Lutheran Chruch in America sources and to the questionnaire prepared by the researcher.

The term, "Real Presence," in this study primarily referred to Lutheran use of the doctrine unless it is stated otherwise.

Basic Assumption

It was assumed that any view of the doctrine of the Real Presence to be consistent with the doctrine expressed in the sixteenth century Confessions, must presently embody similar concepts and must also use the same or similar words.

Basic Hypothesis

It was hypothesized that there was fundamental accord between the original Lutheran doctrine of the Real Presence and the present views held within the Lutheran Church in America although the present views might reflect also some current theological language not extant in the sixteenth century.

---

[1] 1973 Yearbook, Philadelphia, Pa.: The Board of Publication of the Lutheran Church in America, 1972, 410-413.

Reason for Including Roman Catholic Promulgations

The Lutheran doctrine of the Real Presence did not occur spontaneously but rather as an outgrowth of the influence Roman Catholic doctrine had upon Luther since he was an ordained priest and a professor at the university in Wittenberg, Germany. Luther's theological and biblical studies caused him to react to what he had learned and once held as doctrinal truth. In order to understand why he and others who followed him held to their doctrine of the Real Presence, this research has provided the official promulgations of the Western Church up to the time of Luther's writings and of others who wrote the Lutheran Confessions. This has given the background of the doctrinal situation in which the Lutheran reformers and rulers found themselves existing and reacting.

Providing this background also has supported the use of certain polemical language which has been found in the statements of the sixteenth century Lutheran positions.

Significance

The Lutheran Church in America is one of three major Lutheran bodies in the United States. The other two are the American Lutheran Church and the Lutheran Church-Missouri Synod.

Technically not all the members of all of these three bodies are welcome to commune at each other's altar's. The American Lutheran Church is in intercommunion with both of the other bodies. But the Lutheran Church in America has not been welcomed into intercommunion with the Lutheran Church-Missouri Synod. This

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is a situation which many Lutherans as well as many non-Lutherans do not understand.

The Lutheran Church in America could use this research to identify its views of the Holy Communion in its relationships with the Lutheran Church-Missouri Synod if doctrinal discussions were to be held at some future date.

Since this study has included all known teaching material published by the Lutheran Church in America for youth and adults, it could be used for the basis of a publication on the doctrine of Holy Communion.

The research has incorporated views of theological professors from six of the seven Lutheran Church in America seminaries in the United States. This could be used to prepare a published article, booklet, or book to be used by seminary students in their courses of study.

Interreligious discussions are either contemplated with or have begun with Roman Catholics (quoted later in this research), Episcopalians, Reformed, Presbyterians, Methodist, Baptists and other Christians. This study could be used to present a Lutheran Church in America position in such discussions.

The Board of Publication of the Lutheran Church in America seeks subjects for published matter. Since no such study has previously been undertaken or completed, this research could be considered by that board for publication in one manner or another.

Incidence of the Problem

In a 1961 issue of The Lutheran, G. Elson Ruff in an editorial related the following incident, which the researcher cites to support the incidence of the problem posed by this study:

> 'Is it true,' a young fellow asked me last week, 'that Lutherans believe in consubstantiation?' I was surprised that he was familiar with that big word, which means that in the Lord's Supper along with the bread and wine the communicant receives the body and blood of Christ.
>
> I replied that Lutherans don't like that word and prefer to speak of 'the real presence'. The Augsburg Confession says Lutherans teach that in the Lord's Supper 'the true body and blood of Christ are really present under the form of bread and wine and are there distributed and received.' But we don't like to be pinned down by a word which tries to describe the mechanism by which such an amazing thing happens.[1]

Obviously the matter of the Real Presence was on the minds of both editor and layman.

Early in 1962 Lutheran representatives began discussions with American Presbyterians on the general subject of Holy Communion. David Granskou in The National Lutheran described the forthcoming meetings.

> Actually the topic of discussion will be the nature and function of the Lord's Supper...(the Reformed people) say, 'The Lutherans believe in the spiritual presence of the real Christ, and we talk about the real presence of the spiritual Christ. Or is it the other way around? It really doesn't matter,

---

1 G. Elson Ruff, "Editorial," The Lutheran, October 11, 1961, 44:2, 50.

> it's all a matter of words.[1]

But on the contrary, it obviously did matter. Otherwise, the occasion for such doctrinal discussions would be unnecessary if such matters were not considered problems.

This researcher wrote an answer to the above article in The National Lutheran and the editor published it two months later:

> Our theologians dare not fall into the same trap as some 16th century Lutherans...and water down the doctrine of the Real Presence...They cannot deviate from the doctrine of the true Body and Blood of Christ under the bread and wine in the Sacrament of the Altar...
>
> ...A more rewarding series of discussions might be initiated between Lutherans and the Anglican-Episcopal Communion, for these two bodies already share a catholic view of the historical church with their common interest in the Real Presence and in the age-old liturgy which they both have always used since the Reformation.[2]

In an editorial in the independent Lutheran Forum, referring to the "Concord of Reformation Churches in Europe" on the matter of intercommunion between Lutheran and Reformed bodies, signed at Leuenberg, Switzerland, September, 1971, the following observation is stated:

> ...it may be that in the minds of some there are 'no insuperable obstacles to pulpit and altar fellowship' between Lutheran and Reformed, but in the revisitation of Marburg on either side of the

---

[1] David Granskou, "What Will They Really Be Discussing?", The National Lutheran, December, 1961, 29:10, 6,7.

[2] Wilbert A. Boerstler, "Letters to the Editor," The National Lutheran, February, 1962, 30:2, 4.

> Atlantic we fail to find a clear definition of the Lord's Supper, the likes of which all Lutherans have subscribed to in the Augsburg Confession and the Small Catechism: the true Body and Blood of Christ, really present under the bread and wine, and distributed to us Christians to eat and drink.[1]

Two instances cite more concern applicable to the problem of this research. In one of the questionnaires sent out and then received by the researcher the following answer was given to Question 19, "Are there any further comments you wish to make concerning the doctrine of the Real Presence in the Sacrament of the Altar in the Lutheran Church in America?" The answer was, "I don't think we have one except in a formal or historical sense, as part of the general confessional tradition to which we pay lip service."[2]

In the most recent correspondence this researcher has had with the prior of the Lutheran Congregation of the Servants of Christ, a monastic order in Michigan, this question was posed:

> ...When I was in Minneapolis for '73 Conference on Worship I discovered the practice of bringing bread and wine from some other room--for immediate distribution to communicants--after the consecration of the bread and wine on the altar. I did not know

---

[1] Glenn C. Stone, "From Marburg to Leuenberg", in "Editor's Ambo." Lutheran Forum, December, 1971, 5:10, 4.

[2] Questionnaire from Walter J. Kukkonen, Professor of Constructive Theology/Pastoral Theology, Lutheran School of Theology at Chicago, Chicago, Illinois, March 7, 1973, 6.

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> that this went on in any Lutheran Church--How general is this practice?....[1]

In conclusion, this study was significant because it posed the problems and presented the answers which are currently being given by responsible theologians and others, as they teach, and in the published material of the Lutheran Church in America.

Related Literature

No such study had been found by the researcher as having been made by any Lutheran Church in America member--either ordained or by a lay person. In correspondence with the libraries of the seminaries of the Lutheran Church in America no such dissertation had been presented, nor were there any in the theological libraries of the universities where Lutheran Church in America professors are teaching.

Two series of theological discussions have been held between Lutheran and Roman Catholic representatives in the United States. Two published works have appeared in print in 1967 and in 1970, both of which were used by this researcher insofar as such material could be determined as having been written by or approved by the Lutheran Church in America's representatives to those discussions. Many of the articles in the works were by Lutherans from the other Lutheran bodies in the United States and would not necessarily be affirmed by the Lutheran Church in

---

[1] Letter from Arthur C. Kreinheder, Prior, Congregation of the Servants of Christ, dated Oxford, Michigan, August 11, 1973, 1.

America representatives. Also the representatives stated that even though they were officially appointed by their respective church bodies, the concluding statements were not to be deemed official. The two published works are:

> Lutherans and Catholics in Dialogue III: The Eucharist as Sacrifice, n.p.; Published jointly by Representatives of the U.S.A. National Committee of the Lutheran World Federation and the Bishops' Committee for Ecumenical and Interreligious Affairs, 1967, 200 pages.
>
> Lutherans and Catholics in Dialogue IV: Eucharist and Ministry, n.p.: Published jointly by Representatives of the U.S.A. National Committee of the Lutheran World Federation and the Bishops' Committee for Ecumenical and Interreligious Affairs, 1970, 326 pages.

It was determined that this research would in no way duplicate the work of these publications, but that in some conclusions these works aided the researcher in solving the problem of this study. The views presented in the works above by Lutheran Church in America theologians was used in this study.

Methodology

That there even is a doctrine of the Real Presence stems primarily from the person and actions of Jesus Christ, who Christians believe is God, the Son. What we know historically about Jesus is found in the Holy Scriptures; what he did on the night he was betrayed included that action which Christians now call the Lord's Supper.

Accordingly, the researcher investigated the Holy Scriptures and set down the four passages which describe what Jesus did at

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his Last Supper. Besides the eating of that supper, he attached a new significance to the bread and wine used. He instituted what historic Christianity has termed variously Holy Communion, the Eucharist, the Table of the Lord, the Sacrament of the Altar or the Lord's Supper.

This commanded action of Jesus has been incorporated into a public service of worship, again which has been known variously by different names--the Divine Liturgy, the Mass, the Eucharist, the Service of Holy Communion, etc.

Through the centuries of the Christian era, interpretations of what Jesus said and did at that meal and what he commanded future Christians to do in accordance with that meal have been the subject of investigations, studies, theological discourses, systematic treatments, promulgations, and the establishment of confessional statements.

Since the purpose of this research primarily was to establish what one branch of the Christian Church--Lutheranism--taught concerning that doctrine and more specifically what one part of Lutheranism--the Lutheran Church in America--currently teaches about its own original doctrinal statements, the researcher had to determine what had been taught in the church up to the time the original Lutheran doctrine was stated.

The first open controversy in the Christian Church was over the doctrine of God. What has been considered orthodox and catholic teaching concerning God was decided at the First Ecumenical Council (of Nicaea) in A.D. 325 and by several succeeding councils. The principle then was established that what is orthodox belief is decided in ecumenical councils of the church.

In order to establish what was officially taught in the church concerning the Lord's Supper then demanded that the researcher investigate any of the ecumenical councils up to the time of Lutheranism into the sixteenth century. The research established that several councils had spoken about the Lord's Supper and the researcher set down exactly what those councils had stated. This answered the problem of what was taught in the Roman Catholic Church concerning the doctrine of the Real Presence up to the time of the Reformation.

That there is a Lutheran Church was the result of divergence of opinions with the established church of the sixteenth century. One of the divergencies of opinion was on the doctrine of the Real Presence of Christ in the Sacrament of the Altar. The researcher then investigated official statements or confessions of faith of the original Lutherans and determined what they believed and taught concerning this doctrine. By 1580, it was discovered by this study, everything which is now held common by Lutherans as far as doctrine is concerned, was completed and set down into one book. The researcher established from this book just what Lutherans taught concerning their doctrine of the Real Presence. By setting down these doctrinal statements the researcher answered the second sub-problem of the study--what and how the Lutheran doctrine of the Real Presence emerged in the sixteenth century.

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The research investigating the development of the Lutheran doctrine determined also that during this time a more definitive statement of Roman Catholic belief was stated in another council, held by that church to be in the line of ecumenical councils. By investigating the decrees and canons of that sixteenth century council the investigator ascertained that the Roman Catholic Church had promulgated a most definitive set of affirmations about their doctrine of the Lord's presence in the Eucharist. It was further ascertained that the Lutherans and Roman Catholics had defined the Real Presence as counteractions against each other. These findings enabled the investigator to solve the sub-problem of what the Roman Catholic Church stated as its beliefs of what occurs in the central act of the Eucharist.

Having discovered what the sixteenth century doctrine of the Real Presence was for Lutherans then, it remained to demonstrate what were the views of the Real Presence presently held and being taught in the Lutheran Church in America.

By securing a catalog of all publications of the Lutheran Church in America the researcher could and did list all material pertinent to the Lord's Supper. From an investigation of all such material--tracts, pamphlets, booklets, catechisms, Sunday School and weekday church school publications, adult educational material, theological works, etc., the researcher extracted data on the Real Presence of Christ in the Sacrament of the Altar. Also a questionnaire was prepared from concepts, phrases, ideas, words and practices concerning the doctrine of the Real Presence which had been established by the researcher earlier in solving the second sub-problem; he compared these with the concepts, phrases, ideas, words, practices, and views of the authors of the church's publications and the professors who had answered the questionnaire as he went along rather than waiting until all the data had been set down. The comparisons were presented at the point of the establishment of those views in order that the reader might not have to later look backwards at the views and thereby possibly become confused over who taught what or wrote what. The proximity of comparing the conclusions of the original doctrine with the present views proved a cohesive feature. By using this method of immediate comparison the researcher was able to conclude whose views compared closely with the original doctrine and whose views compared less with the original doctrine. In this manner the final sub-problem was solved; and conclusions reached by the researcher affirmed his basic hypothesis generally. The exceptions were noted, however, and demonstrated that not all present theologians teach and think alike.

Imbedded in this study also is a chapter which showed some conclusions reached by present discussions between Lutherans and Roman Catholics, although it has been noted only some of the Lutherans were members of the church covered primarily in this study.

CHAPTER II

BIBLICAL BASIS

The Lutheran doctrine of the Real Presence of Christ in the Sacrament of the Altar is based upon four accounts of the Lord's Supper found in the New Testament of the Holy Bible. These accounts are found in Paul's First Letter to the Corinthians and in the Gospels according to Mark, Luke, and Matthew. Biblical scholars give the approximate dating of the writing of the four books as follows:

First Corinthians	A.D. 56-57[1]
Mark	A.D. 65[2]
Luke	A.D. 75[3]
Matthew	A.D. 85[4]

The earliest account of the Lord's Supper was written by Paul although it was noted by the researcher that Paul was not one of the twelve apostles present at that meal. In First Corinthians Paul claims that his account of the Lord's Supper was received from the Lord:

---

[1] *The Westminster Study Edition of the Holy Bible*, Philadelphia: The Westminster Press, MCMLVIII, The New Testament, 288.

[2] *Ibid.*, 74.

[3] *Ibid.*, 112.

[4] *Ibid.*, 22.

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> 23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,
>
> 24 and when he had given thanks, he broke it, and said, "*This is my body which is for you. Do this in remembrance of me.*"[1] (Underlining by researcher; Greek text appears below.)
>
> 25 In the same way also the cup, after supper, saying, "*This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.*"[2, 3]

The account of the Lord's Supper in Mark 14:22-24a is:

> 22 And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "*Take; this is my body.*"[4]
>
> 23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.
>
> 24 And he said to them, "*This is my blood of the covenant, which is poured out for many....*"[5, 6]

---

[1] *Novum Testamentum Graece*, Stuttgart: Privileg. Württ. Bibelanstalt, 445. (Words of Jesus from the Greek: τοῦτο μού ἐστιν το σῶμα τὸ ὑπὲρ ὑμων. τοῦτο ποιέτε είς τὴν ἐμὴν ἀνάμνησιν.)

[2] *Ibid.*, 445. (Words of Jesus from the Greek: τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῶ ἐμῶ αἵματι. τουτο ποιέτε ὁσάκις ἐὰν πίνητε, εις τὴν ἐμὴν ἀνάμνησιν.)

[3] *The Holy Bible*, Revised Standard Version, Cleveland: The World Publishing Company, 1962, The New Testament, 163. (Whole passage 1 Cor. 11:23-25)

[4] *Novum Testamentum Graece*, 128. (Words of Jesus from the Greek: λάβετε· τοῦτο ἐστιν τὸ σῶμά μου.)

[5] *Ibid.*, 128. (Words of Jesus from the Greek: τοῦτο ἐστιν το αἷμα μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπερ πολλῶν....)

[6] *The Holy Bible*, 49. (Whole passage).

Luke's version mentions taking the cup first and the bread afterwards (22:17-19):

> 17 And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves;
>
> 18 for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes."
>
> 19 And he took bread, and when he had given thanks he broke it and gave it to them, saying, "*This is my body*...."[1], [2]

The text in Matthew 26:26-28 follows:

> 26 Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples, and said, "*Take, eat; this is my body*."[3]
>
> 27 And he took a cup, and when he had given thanks he gave it to them, saying, "*Drink of it, all of you;*
>
> 28 *for this is my blood of the covenant, which is poured out for many for the forgiveness of sins*...."[4], [5]

From these biblical accounts both Roman Catholics and Lutherans, and other Christians also, have based their doctrines of the Sacrament of the Altar--for the Lutherans, the Real Presence of Christ and for the Roman Catholics, transubstantiation.

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[1] *Novum Testamentum Graece*, 217. (Words of Jesus from the Greek: τοῦτο ἐστίν το σῶμά....)

[2] The Holy Bible, 82 (whole passage).

[3] *Novum Testamentum Graece*, 73 (Words of Jesus from the Greek: λάβετε φάγετε. τοῦτο ἐστιν τὸ σῶμά μου.)

[4] *Ibid*., 73 (Words of Jesus from the Greek: πίετε ἐξ αὐτοῦ πάντες. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης το περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν....)

[5] *The Holy Bible*, 28 (Whole passage).

CHAPTER III

THE DOCTRINE OF THE EUCHARIST IN THE WESTERN CHURCH BEFORE LUTHER

The doctrine of transubstantiation did not become an official teaching of the Roman Church until the Fourth Lateran Council of 1215 under Pope Innocent III, but there were many developments which occurred previous to that which led to the promulgation.

Radbert, a monk of Corbie, near Amien, wrote an extensive treatise on the Eucharist, about 831.

> He held that while to the senses the bread and the wine in the sacrament remain unaltered, by a miracle the substantia of the body and blood of Christ, the very body which was his on the earth, is present in them. However, this change takes place only for those who believe it and accept it in faith, and it is not effective for the unbeliever.[1]

Somewhat later Gottschalk, a deposed monk from Fulda,

> ...indignantly rejected the suggestion of Radbert that the Christ on the altar suffers anew...and maintained that the body and blood of Christ are mysteriously present as an objective reality, quite independent of the faith of the communicant.[2]

Another monk from Corbie and a contemporary of Radbert wrote a brief treatise, disagreeing also with Radbert:

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[1] Kenneth Scott Latourette, A History of Christianity, New York: Harper & Brothers, 1953, 360.

[2] Ibid., 361.

> ...for since the effects of partaking of the Eucharist are spiritual, the bread of the Eucharist must be spiritually and not physically the body of Christ.[1]

These various views were outgrowths of two schools of thought dating from the patristic period of Ambrose of Milan (c. 339-397[2]) and Augustine of Hippo (354-430[3]).

> From the thoroughly orthodox Ambrose came a strong emphasis on the change of the bread and wine into the actual body and blood of Christ. From the equally orthodox Augustine came a strong emphasis on the non-identity of the bread and wine and the body and blood of Christ, and on Christ's presence in the Eucharist in spirit and in power.[4]

Ambrosian thought prevailed, however, when Barengar, head of the Cathedral school at Tours, who had denounced transubstantiation, was required to make the following profession of faith at the Sixth Council of Rome in 1079:

> I, Berengarius, in my heart believe and with my lips confess that through the mystery of the sacred prayer and the words of our Redeemer the bread and wine which are placed on the altar are substantially changed into the true and proper and living flesh and blood of Jesus Christ, our Lord, and that after consecration it is the true body of Christ which was born of the Virgin

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[1] Ibid., 361.

[2] John Coulson, ed., The Saints, New York: Guild Press, 1958, 48.

[3] Ibid., 88.

[4] James F. McCue, "The Doctrine of Transubstantiation from Berengar Through The Council of Trent," in Lutherans and Catholics in Dialogue III: The Eucharist as Sacrifice, n.p.: Published jointly by Representatives of the U.S.A. National Committee of the Lutheran World Federation and the Bishops' Committee for Ecumenical and Interreligious Affairs, 1967, 89.

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> and which, offered for the salvation of the world, was suspended on the Cross, and which sitteth at the right hand of the Father, and the true blood of Christ, which was poured out from His side not only through the sign and power of the sacrament, but in its property of nature and in truth of substance, as here briefly in a few words is contained and I have read and you understand thus I believe, nor will I teach contrary to this belief. So help me God and these Holy Gospels of God.[1]

This becomes most important from the Latin, which does not yet contain the word *transsubstantiari*, but rather states *substantialiter converti*:

> *Ego Berengarius corde credo et ore confiteor, panem et vinum, quae ponuntur in altari, per mysterium sacrae orationis et verba nostri Redemptoris substantialiter converti in veram et propriam ac vivificatricem carnem et sanguinem Iesu Christi corpus*....[2]

The first official dogmatic statement containing the term *transsubstantiatis* was written by the Fourth Lateran Council of 1215, which is referred to in Roman Catholic symbols as the Twelfth Ecumenical Council, against the Albigensians, Joachim, Waldensians, etc.:

> One indeed is the universal Church of the faithful, outside which no one at all is saved, in which the priest himself is the sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine; the bread (changed) into His body by the divine power of transsubstantiation, and the wine into the

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[1] Denzinger, *The Sources of Catholic Dogma*, tr. by Roy J. Deferrari, St. Louis 2, Mo.: B. Herder Book Co., 1957, (Section 355), 144. Hereinafter called *Denzinger*.

[2] Henricus Denzinger, *Enchiridion Symbolorum*, Friburgi Brisgoviae: Herder & Co., MCMXXXVII, (Section 355), 173. Hereinafter called *Henricus Denzinger*.

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> blood, so that to accomplish the mystery of unity we ourselves receive from His (nature) what He Himself received from ours. And surely no one can accomplish this sacrament except a priest who has been rightly ordained according to the keys of the Church which Jesus Christ Himself conceded to the Apostles and to their successors....[1]

In the Latin original the word *transsubstantiatis* appears:

> *Una vero est fidelium universalis Ecclesia, extra quam nullus omnino salvatur, in qua idem ipse sacerdos est sacrificium Iesus Christus, cuius corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, transsubstantiatis pane in corpus et vino in sanguinem potestate divina*....[2]

The above is quoted beyond the reference to transubstantiation because it mentions who can "accomplish this sacrament;" namely, the duly ordained priest. This will become important later in this research, for it is involved in Question 16 of the questionnaire submitted to Lutheran theologians for their current views. It is also to be noted that for the first time the term "species" appears officially, which refers to the state of the bread and wine in the sacrament.

The year 1054 is generally regarded as the date of the division of the Christian Church into the western and eastern churches. But attempts were made for more than two centuries to heal the breach. In 1204 the forces of the Fourth Crusade conquered Constantinople and set up Latin rule. By 1261 the Byzantine Emperor Michael VIII Paleologus restored rule to the easterners. The eastern delegation to the Second Council of Lyons (regarded as the Fourteenth Ecumenical Council by the Roman Church) submitted to Pope Gregory X in the Profession of Faith of Michael Paleologus. Since in the east leavened bread had been used in the Eucharist, the following was included in the profession of Faith as part of the submission to the pope in 1274:

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[1] *Denzinger*, (Section 430), 169, 170.

[2] *Henricus Denzinger*,(Section 430), 200.

> ...The same Roman Church prepares the sacrament of the Eucharist from unleavened bread, holding and teaching that in the same sacrament the bread is changed into the body and the wine into the blood of Jesus Christ.[1]

Rising in the next century in England was John Wycliffe, a scholarly priest, who eventually attacked transubstantiation. He died in 1384. John Hus rose on the scene in Bohemia, was a priest and university dean in Prague. Hus opposed the sale of indulgences and many other practices. Eventually he was arrested when he went to the Council of Constance where he was to present his case. The Council condemned many of the teachings of Wycliffe and Hus and further condemned Hus, who was then burned at the stake July 6, 1415, while the Council was still in its four-year session (1414-1418). Wycliffe's bones later (1428) were dug up, burned, and thrown into a stream. Some of the errors which the Council of Constance listed against Wycliffe in 1415 included three on the Eucharist:

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[1] Denzinger, (Section 465), 185. Latin in Henricus Denzinger, (Section 465), 220: Sacramentum Eucharistiae ex azymo conficit eadem Romana Ecclesia, tenens et docents, quod in ipso sacramento panis vere transsubstantiatur in corpus et vinum in sanguinem Domini nostri Iesu Christi....

> 1. In the sacrament of the altar the material substance of bread and likewise the material substance of wine remain.
>
> 2. In the same sacrament the accidents of the bread do not remain without a subject.
>
> 3. In the same sacrament Christ is not identically and really with His own bodily presence.[1]

The third of the above listing in Latin for the first time officially uses the word "presence."[2] This becomes important for later (1529, 1530) the Lutherans will use the term "present" in their definitions of the Sacrament of the Altar.

The doctrine of concomitancy was established also by the Council of Constance, numbered as the Sixteenth Ecumenical Council, at Session XIII on June 15, 1415. The practice of communing the clergy with both bread and wine but the laity with only the consecrated host was current. Hus had approved lay participation in receiving the sacrament in both species, bread and wine. In order to demonstrate the efficacy of communing lay people with only the host the Council stated:

> DEFINITION OF COMMUNION UNDER ONE SPECIES
>
> Since in some parts of the world certain ones have rashly presumed to assert that Christian people should receive the sacrament of the Eucharist

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[1] Denzinger, (Sections 581, 582, 583) , 208.

[2] Henricus Denzinger, (Sections 581, 582, 583) , 241. Error 3: Christus non est in eodem sacramento identice et realiter in propria praesentia corporali.

> under both species of bread and wine...[1]
>
> ...since it must be believed most firmly and not at all doubted that the whole body of Christ and the blood are truly contained under the species of bread as well as under the species of wine....[2]

Thus the doctrine that the whole Christ is present in both species of bread and of wine (concomitancy) was established and the practice of communing laymen with only the host was affirmed since the whole Christ was present in the host, the only specie laymen received.

This was the extent of the official pronouncements of the Roman Church up to the time of Luther, who was born in 1483 and who became a priest in 1507.

The next official statements of the Roman Catholic Church were to be made at a general council, which Pope Paul III called to meet in May of 1537. Luther himself alluded to this in his preface to the Smalcald Articles:

> Pope Paul III called a council to meet in Mantua last year, in Whitsuntide. Afterwards he transferred the council from Mantua, and it is not yet known where it will or can be held....
>
> Accordingly I assembled these articles and submitted them to our representatives...these articles should be presented publicly as the confession of our faith if the pope and his adherents ever became so bold as seriously, in good faith, and

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[1] Denzinger, (Section 626), 211.

[2] Latin: ...cum firmissime credendum sit et nullatenus dubitandum, integrum Christi corpus et sanguinem tam sub specie panis, quam sub specie vini veracitur contineri.... in Henricus Denzinger (Section 626), 243.

> without deception or treachery to hold a truly free council, as indeed the pope is in duty bound to do.[1]

In good faith Paul III had sent a legate to Wittenberg, Germany, to discuss the proposed council.

> In February, 1536, the Pope sent his able and somewhat liberal-minded nuncio Paolo Vergerio to prepare the way for a council by visiting Wittenberg itself.[2]

Luther, although being civil, did not receive the legate well, and stated:

> Our group does not need a council, for we already have the firm evangelical teaching and order of service; but Christendom needs it, that that part which is still held captive may discover error and truth.[3]

The legate and Luther shouted at each other, but Luther finally agreed to attend the proposed council. The Lutheran princes, however, set up four conditions if they were to attend such a council:

> (1) It would have to be a free Christian council, not a papal one in which everything was settled beforehand; (2) it would have to be a council in which all the estates were represented on equal terms, not regarding the Protestants as heretics; (3) the basis of judgment would have to be the Bible rather than human decision of the Papacy; (4) unless it was absolutely impossible, such a council should meet in German lands.[4]

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[1] Theodore G. Tappert, trans. and ed., The Book of Concord, Philadelphia, Pa.: Fortress Press, 1959, 288.

[2] E.G. Schwiebert, Luther and His times, Saint Louis, Missouri: Concordia Publishing House, 1950, 740.

[3] Ibid., 740.

[4] Ibid., 740.

The Elector John Frederick of Saxony summoned a group of princes and theologians to Schmalkalden early in 1537. Luther was among those who went to that gathering; but he became violently ill and was not present and not aware of what went on. The important result was that the delegation decided that the Protestants would not attend the council at Mantua if it were convened, stating that this council was purposed by Paul III to "exterminate the Lutheran heresy."[1] The council did not convene. But Paul III did call a general council in 1545 to which he did not invite the Lutherans and others; and the council convened in Trent in northern Italian territory. A year later, in 1546, Luther died at his birthplace, Eisleben.

The Council of Trent, considered the Nineteenth Ecumenical Council by the Roman Church, met off and on until 1563 in Trent mainly and Bologna briefly and established doctrine which remains until today. Highly important were statements on the Eucharist.

Meeting in Session XIII on October 11, 1551, the Council in Chapter 1 "On the Real Presence of Our Lord Jesus Christ in the Most Holy Sacrament of the Eucharist." stated:

> In the first place, the holy synod teaches, and openly and simply professes, that, in the sacred sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really and

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[1] *Ibid.*, 743.

> substantially contained under the species of those things sensible.[1]

Chapter III continues,

> ...and this faith has ever been in the Church of God, that, immediately after the consecration, the very Body of our Lord, and His very Blood, together with His soul and divinity, exist under the species of bread and wine...but the Body indeed under the species of bread, and the Blood under the species of wine by the force of the words; but the body itself under the species of wine, and the blood under the species of bread, and the soul under each, by the force of that natural connexion and concomitancy by which the parts of Christ our Lord...are united together...[2]

Chapter IV "On Transubstantiation" reads:

> Since Christ our Redeemer said that that which he offered under the appearance of bread was truly his body, it has therefore always been held in the Church of God, and this holy Synod now declares anew, that through consecration of the bread and wine there comes about a conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. And this conversion is by the Holy Catholic Church conveniently and properly called transubstantiation.[3]

Harkening forward to the Lutheran teaching that outside the constituted action of the Lord, there is no real presence in the bread and wine, Chapter V, "On the Worship and Veneration of the Holy Eucharist," of the Council of Trent is quoted:

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1 Theodore A. Buckley, ed., The Canons and Decrees of Trent, London: George Routledge and Co., 1851, (Section 874 of Henricus Denzinger), 71.

2 Ibid., (Section 876 of Henricus Denzinger), 73.

[3] Henry Bettenson, ed., Documents of the Christian Church, New York: Oxford University Press, (Section 877 of Henricus Denzinger), 370.

> And so no place is left for doubting that all Christ's faithful should in their veneration display towards this most Holy Sacrament the full worship of adoration [*latriae cultum*] which is due to the true God, in accordance with the custom always received in the Catholic Church. For it is not the less to be adored because it was instituted by Christ the Lord that it might be taken and eaten.[1]

Of the Canons adopted by the Council of Trent, four are pertinent to this research, concerning the Eucharist:

> Can. 1. If anyone denies that in the sacrament of the most holy Eucharist there are truly, really, and substantially contained the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, but shall say that He is in it as a sign or figure, or force, let him be anathema.[2]
>
> Can. 2. If anyone says that in the sacred and holy sacrament of the Eucharist there remains the substance of bread and wine together with the body and blood of our Lord Jesus Christ, and denies that wonderful and singular conversion of the whole substance of the bread into the body, and of the entire substance of the wine into the blood, the species of the bread and wine only remaining, a change which the Catholic Church most fittingly calls **transubstantiation**: let him be anathema....
>
> ...Can. 4. If anyone says that after the completion of the consecration that the body and blood of our Lord Jesus Christ is not in the marvelous sacrament of the Eucharist, but only in use, while it is taken, not however before or after, and that in the hosts or consecrated particles, which are reserved or remain after communion, the true body of the Lord does not remain: let him be anathema....

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[1] *Ibid.*, (Section 878 of *Henricus Denzinger*), 370.

[2] *Denzinger*, (Section 883), 270.

> ...Can. 6. If anyone says that in the holy sacrament of the Eucharist the only-begotten Son of God is not to be adored even outwardly ...nor to be borne about in procession...or is not to be set before the people publicly to be adored...: let him be anathema.[1]

The above chapters and canons of the Council of Trent affirm transubstantiation, concomitancy, and the full worship of adoration of the consecrated species. They deny consubstantiation although not by name and also deny the Lutheran doctrine of the Real Presence. When these decrees were written all of the present Lutheran symbols except the Formula of Concord had been written. The Formula of Concord takes into account the canons and chapters of the Council of Trent.

While the Augsburg Confession, the Apology of the Augsburg Confession, Luther's Small Catechism and Luther's Large Catechism are not polemical in nature as regards the teachings on the Sacrament of the Altar, and there is little in the Smalcald Articles polemical except Luther's denial of transubstantiation, the Formula of Concord reflects the polemical nature of the chapters and canons of the Council of Trent.

It is also interesting to note that the first complete Confession of Faith covering all basic facets of belief is the Augsburg Confession (1530). The decrees of the Council of Trent (1545-1563) have become the effective Confession of Faith of the Roman Catholic Church, and perhaps would never have been written in such manner if it were not for Emperor Charles V's insistence upon first demanding that the Lutherans prepare and present in writing "...judgments, opinions, and beliefs with reference to the said errors, dissensions, and abuses."[1]

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[1] Denzinger, (Sections 884, 886, 888 respectively), 270.

This comprehensive Christian Confession of Faith then was presented June 25, 1530:

> Wherefore, in dutiful obedience to Your Imperial Majesty, we offer and present a confession of our pastors' and preachers' teaching and of our own faith, setting forth how and in what manner, on the basis of the Holy Scriptures, these things are preached, taught, communicated, and embraced in our lands, principalities, dominions, cities, and territories.[2]

Seventeen years after the decrees of the Council of Trent were promulgated, within which time much theological and political turmoil occurred, the completed Lutheran symbols, The Book of Concord, appeared.

In effect, the Tridentine decrees and the Lutheran Confessions are in effect until the present, especially in those areas dealing with the Sacrament of the Altar.

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[1] Tappert, 25.

[2] Ibid., 25.

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CHAPTER IV

THE BOOK OF CONCORD

The Lutheran Church in America accepts six symbolical books in The Book of Concord as either "true witnesses to the Gospel,"[1] or "valid interpretations of the confession of the Church."[2] These books are:

1. The Unaltered Augsburg Confession[1] 1530
2. Luther's Small Catechism[1] 1529
3. The Apology of the Augsburg Confession[2] 1530-31
4. The Smalcald Articles[2] 1536-37
5. Luther's Large Catechism[2] 1529, with the last revision being made in 1538
6. The Formula of Concord[2] 1577 .

The entire Book of Concord was first printed in 1580,[3] and several English translations of the original German and Latin texts have been made. The translation published by the Fortress

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[1] "Constitution and By-Laws," Article II, Section 5, in Minutes of the Constituting Convention, Philadelphia, Pa: Board of Publication, Lutheran Church in America, 1962, 279.

[2] Ibid., Section 6, 280.

[3] Theodore G. Tappert, trans. and ed., in collaboration with Jaroslav Pelikan, Robert H. Fischer, and Arthur C. Piepkorn, The Book of Concord, Philadelphia Pa: Fortress Press, 1959, 3. Hereinafter called Tappert.

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Press of the former United Lutheran Church in America, in 1959, is now owned by the successor body, the Lutheran Church in America. No later English translation is available. The translators relied heavily on the authoritative German-Latin version of the confessional writings of the Evangelical Lutheran Church published in Germany in 1930 to commemorate the quadricentennial of the presentation of the Augsburg Confession.[1]

The Augsburg Confession, Small Catechism, Apology

Article X of the Augsburg Confession declared:

> It is taught among us that the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received. The contrary doctrine is therefore rejected.[2]

Having presented this statement, at his command, to His Imperial Majesty, Charles V, Holy Roman Emperor, in Augsburg, Germany, June 25, 1530, at the Diet, Philip Melanchthon committed the various signers, the German princes and cities that followed Martin Luther, to a simple confession of the doctrine which Lutherans know as the Real Presence.

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[1] *Die Bekenntnisschriften der evangelisch-lutherischen Kirche*, Göttingen: Vandenhoeck & Ruprecht, 1963. 1228 pages. Editors: "The Augsburg Confession" and "Apology", Heinrich Bornkamm; "The Catechisms" and "The Smalcald Articles", Hans Volz; "The Formula of Concord", Ernst Wolf; General Commission Chairman, Hans Lietzmann. Hereinafter called *Lietzmann*.

[2] *Tappert*, 34. In *Lietzmann*, 64: *Von dem Abendmahl des Herren wird also gelehrt, dass wahrer Leib und Blut Christi wahrhaftiglich unter der Gestalt des Brots und Weins im Abendmahl gegenwärtig sei und da ausgeteilt und genommen werde. Derhalben wird auch die Gegenlehr verworfen.*

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No further explanation of what was meant by "really present" was made in the Augsburg Confession than the words, "true body and blood of Christ." Much was to be made later of the meaning of these phrases and words as was testified to in the later Lutheran confessional statements and documents.

Another simple statement of the doctrine of the Real Presence had appeared a year earlier in the Small Catechism, which Luther had prepared as the result of the poor conditions he discovered in parishes in Saxony and Meissen in 1528 and 1529.[1] Luther suggested this definition be taught to children:

> What is the Sacrament of the Altar:
>
> Answer: Instituted by Christ himself, it is the true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink.[2]

In the Augsburg Confession Melanchthon, Luther's most important co-worker, used the term "really present" and added it to what Luther himself had stated in the Small Catechism. There is a slight difference also in that Luther stated "...under the bread and wine..." and Melanchthon went further in stating "...under the form of bread and wine...." At first glance this appears not to be important. But considering the Roman Catholic doctrine of transubstantiation, which without naming, it says it rejects (the contrary doctrine is therefore rejected),[1] the words "form of" add a different dimension to the presence of bread and wine. Did Melanchthon mean that only the "form of" bread and wine appear, or do actually bread and wine appear? Luther's definition allows for the actual bread and wine as well as the true body and blood of Christ to be given to eat and to drink. This addition of the words, "form of," needs further amplification, which was made in the other confessions which had not yet appeared.

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[1] *Ibid.*, 338.

[2] *Ibid.*, 351. In *Lietzmann*, 519, 520: ...*Es ist der wahre Leib und Blut unsers Herrn Jesu Christi, unter dem Brot und Wein uns Christen zu essen und zu trinken von Christo selbs eingesetzt.*

The Roman Catholic theologians on August 3, 1530, presented a written confutation to the Augsburg Confession. Although the Lutherans were not given a copy of the confutation, they prepared a reply to it from notes they had taken during its public reading. This reply is known as the Apology of the Augsburg Confession and was presented September 22, but the emperor refused to receive it. The Apology was revised and enlarged later after a copy of the Roman Confutation was secured and was published about May, 1531.[2]

Evidently the Roman Confutation was not dissatisfied with Melanchthon's statement on the Holy Supper,[3] for Melanchthon wrote in the Apology:

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[1] Ibid., 34.

[2] Ibid., 97.

[3] Footnote 2 in Tappert, 179: "Roman Confutation: 'The tenth article gives no offense in its words....'"

> They approve the tenth article, where we confess our belief that in the Lord's Supper the body and blood of Christ are truly and substantially present and are truly offered with those things that are seen, the bread and the wine, to those who receive the sacrament...
>
> ...but to make clear to all our readers that we defend the doctrine received in the whole church--that in the Lord's Supper the body and blood of Christ are truly and substantially present and are truly offered with those things that are seen, bread and wine. We are talking about the presence of the living Christ, knowing that "death no longer has dominion over him."[1]

Here Melanchthon makes clear what he meant by "form of" when he presented the Augsburg Confession. He states, "...with those things that are seen, the bread and the wine...." Along with the body and blood of Christ, then, bread and wine also are received.

Melanchthon's amplification in the Apology, however, again adds another theological term, "substantially present." He mentions it twice. This further defines what is meant by "true body and blood of Christ." He adds that the "substance of Christ is "present" in the Holy Supper. And then adds that "the presence" is "the living Christ." This he means as a difference from only the spirit of Christ, for he says:

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[1] *Tappert*, 179, 180. In *Lietzmann*, 247, 248: *Decimus articulus approbatus est, in quo confitemur nos sentire, quod in coena Domini vere et substantialiter adsint corpus et sanguis Christi et vere exhibeantur cum illis rebus, quae videntur, pane et vino, his qui sacramentum accipiunt...sed ut clarius etiam perspicerent, quicunque ista legent, nos defendere receptam in tota ecclesia sententiam, quod in coena Domini vere et substantialiter adsint corpus et sanguis Christi et vere exhibeantur cum his rebus, quae videntur, pane et vino. Et loquimur de praesentia vivi Christi; scimus enim, quod mors ei ultra non dominabitur.*

> For since Paul says that the bread is "a participation in the Lord's body,"[1] it would follow that the bread would not be a participation in the body of Christ but only in his spirit if the Lord's body were not truly present....[2]

The Smalcald Articles

Luther and others had proposed that a council of the church be convened to discuss the questions of teachings and practices which were at variance. Pope Paul III called a council to meet in Mantua in May, 1537, but it never met. Earlier, however, thinking that the council would convene, Elector John Frederick, of Saxony, instructed Luther to prepare another set of articles of faith to be presented to the council. Luther did so, but because of ill health, he was not present at the sessions of Lutheran theologians considering what statements to make at a possible council, and at this time his articles were received with more favor and were incorporated into *The Book of Concord*.

Article VI of the "Articles of Christian Doctrine," or the "Smalcald Articles," states:

> VI. The Sacrament of the Altar
>
> We hold that the bread and the wine in the Supper

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[1] 1 Corinthians 10:16

[2] *Tappert*, 179. In *Lietzmann*, 248: *Cum enim Paulus dicat, panem esse participationem corporis Domini etc., sequeretur panem non esse participationem corporis, sed tantum spiritus Christi, si non adesset vere corpus Domini.*

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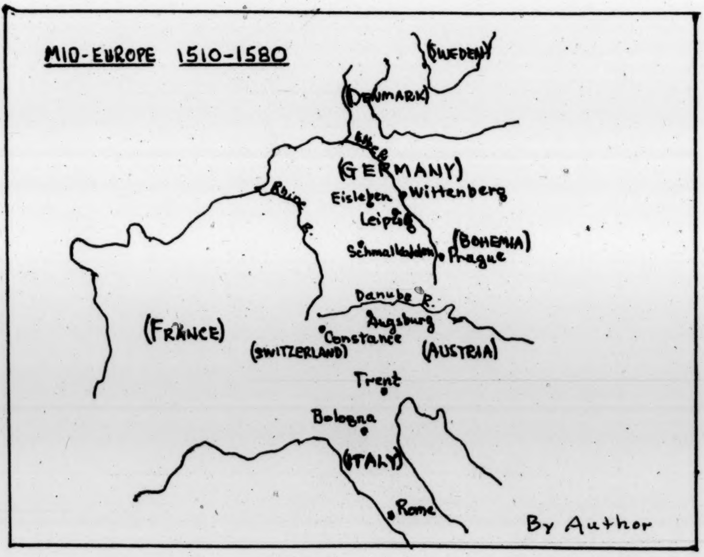
are the true body and blood of Christ and that these are given and received not only by godly but also by wicked Christians.

We also hold that it is not to be administered in one form only. We need not resort to the specious learning of the sophists and the Council of Constance that as much is included under one form as under both. Even if it were true that as much is included under one form as under both, yet administration in one form is not the whole order and institution as it was established and commanded by Christ. Especially do we condemn and curse in God's name those who not only omit both forms but even go so far as autocratically to prohibit, condemn, and slander the use of both as heresy and thus set themselves against and over Christ, our Lord and God, etc.

As for transubstantiation, we have no regard for the subtle sophistry of those who teach that bread and wine surrender or lose their natural substance and retain only the appearance and shape of bread without any longer being real bread, for that bread is and remains there agrees better with the Scriptures, as St. Paul himself states, "The bread which we break"(I Cor. 10:16), and again, "Let a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Constance
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(SWITZERLAND)
(AUSTRIA)
Trent
Bologna
(ITALY)
Rome

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man so eat of the bread" (I Cor. 11:28).[1]

Luther's appeal to Paul's First Letter to the Corinthians refers in the first paragraph above to Chapter 11, verses 27 and 29:

> 27 Whoever, therefore, eats the bread and drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord...
>
> ...29 For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.[2]

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[1] *Tappert*, 311. In *Lietzmann*, 450-452. *Vom Sakrament des Altars halten wir, dass Brot und Wein im Abendmahl sei der wahrhaftige Leib and Blut Christi und werde nicht allein gereicht und empfangen von frommen, sondern auch von bosen Christen. Und dass man nicht soll einerlei Gestalt allein geben. Und wir bedurfen der hohen Kunst nicht, die uns lehre, dass unter einer Gestalt soviel sei als unter beiden, wie uns die Sophisten und das Concilium zu Kostenz lehren; denn ob's gleich wahr wäre, dass unter einer soviel sei als unter beiden, so ist doch die eine Gestalt nicht die ganze Ordnung und Einsetzung, durch Christum gestift und befohlen. Und sonderlich verdamnen und verfluchen wir in Gottes Namen diejenigen, so nicht allein beide Gestalt lassen anstehen, sondern auch gar herrlich daher verbieten, verdammen, lästern als Ketzerei und setzen sich damit wider und uber Christum, unsern Herrn und Gott etc. Von der Transsubstantiatio achten wir der spitzen Sophisterei garnichts, da sie lehren, dass Brot und Wein verlassen oder verlieren ihr naturlich Wesen und bleibe allein Gestalt und Farbe des Brots und nicht recht Brot; denn es reimet sich mit der Schrift aufs best, dass Brot da sei und bleibe, wie es S. Paulus selbs nennet: "Das Brot, das wir brechen," item und: "Also esse er von dem Brot."*

[2] *The Holy Bible*, The Revised Standard Version, Cleveland: The World Publishing Company, 1962, The New Testament, 163.

One not discerning that the bread and the wine in the sacrament is the "body" of Christ "...eats and drinks judgment..." upon himself; but, nevertheless, Luther held, they do receive the Real Presence of Christ. In other words, Luther is stating that the fact that Christ is really present in the bread and in the cup (wine) does not depend upon the worthiness of the person receiving the Sacrament. Be the person "godly" or "wicked," (note that Luther uses the two words to describe a Christian, taking for granted that those receiving the Sacrament will be at least Christians), who is receiving the Sacrament, the Sacrament is still the Sacrament and Christ is still "...the true Body and Blood...."

In addition, Luther, in paragraph three, refers to Paul's First Letter to the Corinthians, Chapter 10, verse 16 which states:

> The cup of blessing which we bless, is it not a participation (or communion) in the blood of Christ? The bread which we break, is it not a participation (or communion) in the body of Christ?[1]

Here Luther maintained what is present when the Sacrament is celebrated. Using the passage from First Corinthians (above), he maintains that even after the "blessing" and "break[ing]" of the cup (wine) and the bread in a Mass, the elements of bread and wine still remain, along with the true Body and Blood of Christ. This is distinct from the Roman doctrine of transubstantiation, which he interprets in the third paragraph (above) as stating, "...that bread and wine surrender or lose their

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[1] *Ibid.*, 162.

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natural substance and retain only the appearance and shape of bread without any longer being real bread...."

This is the first mention by name of transubstantiation in The Book of Concord. As stated earlier, the Augsburg Confession after stating the Real Presence, mentions, "The contrary doctrine is therefore rejected," but does not mention by name what the "contrary doctrine" is.

Luther's interpretation was that the earthly bread and wine remain throughout the observance of the Sacrament of the Altar and he disregarded transubstantiation as "subtle sophistry" insofar as it was being taught as the explanation of what is present and what is not present in the Sacrament.

It can be concluded then that transubstantiation for Luther meant that what is received by a communicant at a Mass is the body and blood of Christ even though to the senses bread and wine are perceived. It can be further concluded that the Smalcald Article VI held that what a communicant receives at Mass is bread and wine and the true body and blood of Christ.

This article, it can be inferred, disregards transubstantiation.

In the second paragraph of Article VI Luther argued that the Sacrament of the Altar should be administered to communicants both in the forms of bread and of wine, and that so because Christ instituted it that way. Luther placed aside the doctrine of concomitancy which the Council of Constance had promulgated. He considered this a matter of correct practice rather than one of "the specious learning of the sophists." He held that the usage and command of Christ were above that of a council. Luther reaffirmed the previous stand taken in Part Two of the Augsburg Confession, Article XXII, where Melanchthon lists ancient usage as being that communion was received in both kinds, from Christ's institution on through to the fifteenth century.[1]

From this brief statement in the Smalcald Articles it can be concluded that Lutherans reaffirmed their doctrine of the Real Presence of Christ in the Sacrament of the Altar regardless of the piety of the Christian receiving it (Holy Communion); refused to enter the arguments concerning concomitancy, but upheld Christ's original institution of communion in both kinds; and disregarded transubstantiation.

The Large Catechism

The final text of The Large Catechism (earlier known as The German Catechism) was adopted in 1538. It is known as "Large" because it amplifies what Luther wrote in The Small Catechism. The section on the Sacrament of the Altar covers ten pages whereas that subject in the other catechism consists of only four paragraphs.

The brief definition in The Large Catechism enlarges upon the definition in The Small Catechism.

> It is the true body and blood of the Lord Christ in and under the bread and wine which we Christians are

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[1] Tappert, 49-51.

> commanded by Christ's word to eat and drink...we say here that the sacrament is bread and wine, but not mere bread or wine such as is served at the table. It is bread and wine comprehended in God's Word and connected with it.[1]

Then Luther continued,

> It is the Word, I maintain, which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood. It is said, "*Accedat verbum ad elementum et fit sacramentum*," that is, "When the Word is joined to the external element, it becomes a sacrament."[2]

To the doubters of the Real Presence Luther was emphatic.

> Let a hundred thousand devils, with all the fanatics, rush forward and say, 'How can bread and wine be Christ's body and blood?' ...It is true, indeed, that if you take the Word away from the elements or view them apart from the Word, you have nothing but ordinary bread and wine. But if the words remain, as is right and necessary, then in virtue of them they are truly the body and blood of Christ. For

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[1] *Tappert*, 447. In *Lietzmann*, 709: *Es ist der wahre Leib und Blut des herrn Christi, in und unter dem Brot und Wein durch Christus' Wort uns Christen befohlen zu essen und zu trinken... so sagen wir hie auch, das Sakrament ist Brot und Wein, aber nicht schlecht Brot noch Wein, so man sonst zu Tisch trägt, sondern Brot und Wein, in Gottes Wort gefasset und daran gebunden.*

[2] *Ibid.*, 448. In *Lietzmann*, 709: *Das Wort is das, das dies Sakrament machet und unterscheidet, dass es nicht lauter Brot und Wein, sondern Christus' Leib und Blut ist und heisset. Denn es heisset: "Accedat verbum ad elementum et fit sacramentum," "Wenn das Wort zum äusserlichen Ding kommpt, so wird's ein Sakrament."*

> as we have it from the lips of Christ, so it is; he cannot lie or deceive.[1]

Luther declared that this is "...the essence of the sacrament."[2] The word of God is the essential part, the necessary addition to ordinary bread and wine, which brings the Real Presence to the bread and wine. He explained further:

> Hence it is easy to answer all kinds of questions which now trouble men--for example, whether even a wicked priest can administer the sacrament...Our conclusion is: Even though a knave should receive or administer it, it is the true sacrament (that is, Christ's body and blood) just as truly as when one uses it most unworthily. For it is not founded on the holiness of men but on the Word of God. As no saint on earth, yes, no angel in heaven can transform bread and wine into Christ's body and blood, so likewise no one can change or alter the sacrament, even if it is misused. For the word by which it was constituted a sacrament is not rendered false because of an individual's unworthiness or unbelief ..."No matter whether you are unworthy or worthy, you here have Christ's body and blood by virtue of these words which are coupled with the bread and wine." Mark this and remember it well. For upon

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[1] *Ibid.*, 448. In *Lietzmann*, 710: ...*wenn hunderttausend Teufel sampt allen Schwärmern herfahren: "Wie kann Brot und Wein Christus' Leib und Blut sein?"* *etc.*, ...*Das ist wohl wahr, wenn Du das Wort davon tuest oder ohn Wort ansiehest, so hast Du nichts denn lauter Brot und Wein, wenn sie aber dabei bleiben, wie sie sollen und müssen, so ist's lauts derselbigen wahrhaftig Christus' Leib und Blut. Denn wie Christus' Mund redet und spricht, also ist es, als der nicht liegen noch triegen kann.*

[2] *Ibid.*, 449.

> these words rest our whole argument, protection, and defense against all errors and deceptions that have ever arisen or may yet arise.[1]

Luther makes it clear that it is not the person who brings about the Presence of Christ. Rather it is the Word of God in and of itself which is the essence of the Sacrament. To be sure Luther has taken for granted that the Word will be spoken over the bread and wine by a pastor ordinarily and regularly, for in the Augsburg Confession, Article XIV, Order In The Church, it states:

> It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call.[2]

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[1] *Ibid.*, 448, 449. In *Lietzmann*, 710, 711: *Daher ist nu leicht zu antworten auf allerlei Frage, damit man sich itzt bekümmert, als diese ist, ob auch ein böser Priester Künnde das Sakrament handlen und geben* ...*Denn da schliessen wir und sagen: Obgleich ein Bube das Sakrament nimmpt oder gibt, so nimmpt er das rechte Sakrament, das ist Christus' Leib und Blut, ebensowohl als der es aufs allerwirdigst hendlet. Denn es ist nicht gegründet auf Menschen Heiligkeit, sondern auf Gottees Wort. Und wie kein Heilige auf Erden, ja kein Engel im Himmel das Brot und Wein zu Christus' Leib und Blut machen kann, also kann's auch niemand ändern noch wandeln, ob es gleich missbraucht wird. Den Ümb der Person oder Unglaubens willen wird das Wort nicht falsch, dadurch es ein Sakrament worden und eingesetzt ist*...*Das ist so viel gesagt? "Gott gebe, Du seist unwirdig oder wirdig, so hast Du hie sein Leib und Blut aus Kraft dieser Wort, so zu dem Brot und Wein kommen." Solchs merke und behalte nur wohl. Denn auf den Worten stehet alle unser Grund, Schutz und Wehre wider alle Irrtumb und Verfuhrung, so je kommen sind oder noch kommen mögen*.

[2] *Ibid.*, 36. In *Lietzmann*, 69: *Vom Kirchenregiment wird gelehrt, dass niemand in der Kirchen offentlich lehren oder predigen oder Sakrament reichen soll ohn ordentlichen Beruf*. Latin version: *De ordine ecclesiastico docent, quod nemo debeat in ecclesia publice docere aut sacramenta administrare nisi rite vocatus*.

So then, when the regularly called pastor says the Words of Institution of Christ, the Word thus spoken will bring about the body and blood of Christ along with the earthly substances of bread and wine. The essence of the Real Presence then, does not depend upon whether the regularly called person is unworthy or worthy; but the Real Presence does depend upon the Word of God alone. Luther placed all dependence upon the Word of God. Without that being spoken, there is just bread and wine.

Having established the essence of the Sacrament as being the Word, Luther continued by stating the purpose for which the body and blood of Christ are to be received.

> This is my body and blood, given and poured out for you for the forgiveness of sins.
>
> . . . .
>
> 'How can bread and wine forgive sins or strengthen faith?' Yet we know that we do not claim this of bread and wine--since in itself bread is bread--but of that bread and wine which are Christ's body and blood and with which the words are coupled. These and no other, we say, are the treasure through which forgiveness is obtained.[1]

Luther meant that the Word made visible in bread and wine also brings the forgiveness of sins; for where Christ comes, he brings forgiveness. Thus, for Luther, the Real Presence brought about by the Word is the essence of the sacrament and the Real Presence in the Sacrament also has a purpose, power, and benefit; namely, to provide the forgiveness of sins.

Another matter is associated with the Real Presence. If one believes the sacrament is Christ, then one ought to receive the sacrament:

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[1] *Ibid.*, 449.

> ...no one should under any circumstances be coerced or compelled, lest we institute a new slaughter of souls. Nevertheless, let it be understood that people who abstain and absent themselves from the sacrament over a long period of time are not to be considered Christians. Christ did not institute it to be treated merely as a spectacle, but commanded his Christians to eat and drink and thereby remember him.[1]

The Real Presence is a living remembrance to be experienced and not a marble monument only to be perceived and looked upon. For Luther he even stated:

> ...The Lord's Supper is given as a daily food and sustenance....[2]
>
> ...which is daily administered and distributed among Christians...What I mean is that those who claim to be Christians should prepare themselves to receive this sacrament frequently....[3]
>
> ...The treasure is opened and placed at everyone's door, yes, upon everyone's table, but it is also your responsibility to take it and confidently believe that it is just as the words tell you.[4]

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[1] Ibid., 451.

[2] Ibid., 449.

[3] Ibid., 451.

[4] Ibid., 450.

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Luther's view of the sacrament was high. Even in the Preface to The Small Catechism he had already exhorted the people as he does here in the Large Catechism:

> It is to be feared that anyone who does not desire to receive the sacrament at least three or four times a year despises the sacrament and is no Christian....[1]

It can be concluded then that the following are to be affirmed teachings concerning the Real Presence as stated in The Large Catechism:

1. A literal interpretation of the body and blood of Christ is to be taken.

2. The essence of the Real Presence lies in the spoken Word of God which accompanies the actions taken with the bread and wine and does not depend upon the worthiness of the person distributing the sacrament nor upon the person receiving it.

3. The benefit and power the Real Presence bestows, namely, the forgiveness of sins, is received only by those who believe the Word of God connected with the bread and wine.

4. Those who actually believe that the elements are the Real Presence of Christ will readily receive the sacrament and its benefits and that with regularity.

5. To insure the sacrament's being a living remembrance, it will be distributed often, even daily.

The Formula of Concord

The Council of Trent had begun in 1545. Luther died the next year, 1546. The Council of Trent ended in 1563. During the thirty years following Luther's death the Roman Church had

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[1] Ibid., 341.

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promulgated its teachings including that on the Eucharist. But the Lutherans themselves divided into different groups, each claiming to be the correct interpreter of the letter and of the spirit of the Augsburg Confession. Suffice it to say for this study that by 1577 the Lutheran theologians reached a degree of harmony and penned The Formula of Concord, the last confessional document, which appeared in the completed Book of Concord, which was placed on sale on June 25, 1580--the fiftieth anniversary of the Presentation of the Augsburg Confession.

Serving as an introduction to the Formula of Concord is the following explanation which appears on the title page of the Formula of Concord:

> A Thorough, Pure, Correct, and Final Restatement and Explanation of a Number of Articles of the Augsburg Confession on Which for Some Time There Has Been Disagreement among Some of the Theologians Adhering to this Confession, Resolved and Reconciled under the Guidance of the Word of God and the Comprehensive Summary of our Christian Teaching.[1]

When The Book of Concord was published in 1580, the following appeared on the title page for the entire Concordia (as the book was then called):

> Christian, Reiterated, and Unanimous Confession of the Doctrine and Faith of the undersigned Electors, Princes, and Estates who Embrace the Augsburg Confession and of their Theologians, Together with an Appended Declaration, Firmly Founded on the Word of God as the Only Norm, of Several

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[1] Ibid., 463.

> Articles about which Disputation and Strife Arose after the blessed Death of Martin Luther, Prepared for Publication by the Unanimous Agreement and Order of the aforementioned Electors, Princes, and Estates for the Instruction and Admonition of their Lands, Churches, Schools, and Descendants.[1]

Perhaps the use of the word "Descendants" proved to be prophetical, for to this day those who call themselves Lutherans adhere to virtually the entire Book of Concord[2] as correct expositions of Holy Scriptures, although The Book of Concord is to be considered the confessional writings of the Evangelical Lutheran Church and never on the par of Holy Scriptures, as it is stated in the Formula of Concord itself:

> 1. We pledge ourselves to the prophetic and apostolic writings of the Old and New Testaments as the pure and clear fountain of Israel, which is the only true norm according to which all teachers and teachings are to be judged and evaluated.[3]

The Formula of Concord is divided into two sections: A Summary Epitome of the Articles in Controversary, and a re-worked Solid Declaration. Of the twelve articles of each section, Article VII is entitled "The Holy Supper of Christ." The statements of faith are directed against the Roman Church's doctrine of transubstantiation and against the two confessions of faith submitted originally at Augsburg by non-Lutheran Christians--the *Confessio Tetrapolitana* of four southwestern German cities (Strasbourg, Memmingen, Constance, and Lindau) and the *Ratio Fidei* sent in by Ulrich Zwingli as his personal confession.[1] In these two latter confessions neither claims to hold to the Real Presence; hence, they were not included in previous matters discussed in this investigation.

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[1] Ibid., 1.

[2] Editor's Note: "Treatise on the Power and Primacy of the Pope," not mentioned in the Lutheran Church in America Confession of Faith, is also part of The Book of Concord.

[3] Tappert, 503.

The articles of the Epitome are divided into three parts: The Question at Issue, Affirmative Theses and Antitheses.

Article VII's chief question is the Lutheran doctrine and the sacramentarian doctrine of the Holy Supper:

> The question is, In the Holy Communion are the true body and blood of our Lord Jesus Christ truly and essentially present if they are distributed with the bread and wine if they are received orally by all those who use the sacrament, be they worthy or unworthy, godly or godless, believers or unbelievers, the believers for life and salvation, the unbelievers for judgment? The Sacramentarians say No; we say Yes...
>
> ...there are two kinds of Sacramentarians. Some are crass Sacramentarians who set forth ...that in the Holy Supper only bread and wine are present, distributed, and received orally. Others...are subtle Sacramentarians, the most harmful kind, who in part talk our language very plausibly and claim to believe a true presence of the true, essential, and living body and blood of Christ in the Holy Supper but assert that this takes place spiritually by faith. To them the word "spiritual" means no more than the presence of Christ's spirit, or the power of Christ's absent body, or his merit. They deny that the body

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[1] *Ibid.*, Editors' footnote 4, 481.

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> of Christ is present in any manner or way, since in their opinion it is confined to the highest heaven above, whither we should ascend with the thoughts of our faith and there, but not in the bread and wine of the Holy Supper, seek the body and blood of Christ.[1]

Now the scene was set to present the Lutherans' more explanatory statements of the Real Presence. Until now they had stated their positions rather affirmatively and rather simply. In the Formula of Concord not only were they to state affirmations, but also their objections and condemnations of their adversaries' doctrines about Holy Communion.

The first affirmative thesis is similar to previous statements:

> 1. We believe, teach, and confess that in the Holy Supper the body and blood of Christ are truly and essentially present and are truly distributed and received with the bread and wine.[2]

The second affirmative thesis introduces a new phraseology, "in their literal sense" (_dann wie sie nach dem Buchstaben lauten_ or _quam sicut verba ipsa ad litteram sonant_):[3]

> 2. We believe, teach, and confess that the words of the testament of Christ are to be understood in no other way than in their literal sense, and not as though the bread symbolized the absent body and the wine the absent blood of Christ, but that

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[1] _Ibid._, 481, 482.

[2] _Ibid._, 482.

[3] _Lietzmann_, 797.

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> because of the sacramental union they are truly the body and blood of Christ.[1]

There could be no doubt, then, that the Lutherans believed and taught the literal interpretation of the Lord's words when he instituted the Holy Supper. The position that Jesus meant that bread symbolized his body and wine symbolized his blood is rejected. Further, in the above definition another phrase is for the first time introduced--"...the sacramental union"(sakramentlicher Einigkeit or sacramentalem unionem).[2] Later in the Solid Declaration this is defined:

> ...we at times also use the formulas "under the bread, with the bread, in the bread." We do this to reject the papistic transubstantiation and to indicate the sacramental union between the untransformed substance of the bread and the body of Christ...
>
> . . . .
>
> ...For as in Christ two distinct and untransformed natures are indivisibly united, so in the Holy Supper the two essences, the natural bread and the true, natural body of Christ, are present together here on earth in the ordered action of the sacrament, though the union of the body and blood of Christ with the bread and wine is not a personal union, like that of the two natures in Christ, but a sacramental union....[3]

The third and fourth affirmative theses of the Epitome described how this sacramental union or the Real Presence is effected and demonstrated the necessity for using the Words of Institution:

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[1] Tappert, 482.

[2] Lietzmann, 798.

[3] Tappert, 482.

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> 3. Concerning the consecration we believe, teach, and confess that no man's work nor the recitation of the minister effect this presence of the body and blood of Christ in the Holy Supper, but it is to be ascribed solely and alone to the almighty power of our Lord Jesus Christ.
>
> 4. But at the same time we believe, teach, and confess with one accord that in the celebration of the Holy Supper the words of Christ's institution should under no circumstances be omitted, but should be spoken publicly, as it is written, "the cup of blessing which we bless" (I Cor. 10:16, 11:23-25). This blessing occurs through the recitation of the words of Christ.[1]

In explaining these theses, the Solid Declaration asserted:

> In this question we have reached the following fraternal and unanimous agreement among ourselves: No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of Christ in the Supper. This is to be ascribed only to the almighty power of God and the Word, institution, and ordinance of our Lord Jesus Christ. For the truthful and almighty words of Jesus Christ which he spoke in the first institution were not only efficacious in the first Supper but they still retain their validity and efficacious power in all places where the Supper is observed according to Christ's institution and where his words are used, and the body and blood of Christ are truly present, distributed, and received by virtue and potency of the same words which Christ spoke in the first supper...Chrysostom says in his Sermon on the Passion: "Christ himself prepares this table and blesses it. No human being, but only Christ himself who was crucified for us, can make of the bread and wine set before us the body and blood of Christ. The words are spoken by the mouth of the priest, but by God's power and grace through the words that he speaks, 'This is my body,' the elements set before us in the Supper are blessed...so this word was indeed spoken only once, but it is efficacious until this day, and until his return it brings

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[1] Ibid., 482, 483.

> it about that his true body and blood are present in the church's Supper...And Luther states: "...Thus it is not our work or speaking but the command and ordinance of Christ that, from the beginning of the first Communion until the end of the world, make the bread the body and the wine the blood that are daily distributed through our ministry and office ...Here, too, if I were to say over all the bread there is, 'This is the body of Christ,' nothing would happen, but when we follow his institution and command in the Lord's Supper and say, 'This is my body,' then it is his body, not because of his command in which he has told us so to speak and to do and has attached his own command and deed to our speaking."[1]

It was established that the Lutherans held that through no power of the minister is the Real Presence effected, but rather the Words of Institution as Christ first said them and the minister now repeats them "retain their validity and efficacious power" (*währen, gelten, wirken und sind noch kräftig* or *eorum vis, virtus et efficacia adhuc hodie durant et valent*),[2] to effect his Presence in bread and in wine. By no means were the Words of Institution to be omitted at a celebration of Holy Communion, for substituting words of man's choosing will effect nothing with bread and wine.

Some theologians held that since Christ had ascended to heaven and is seated at the right hand of the Father (Apostles' and Nicene Creeds),[3] how then could he be present, body and blood, here on earth in bread and wine? The fifth affirmative thesis gave the Lutheran answer to that question:

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[1] *Ibid.*, 583, 584.

[2] *Lietzmann*, 998.

[3] *Tappert*, 18, 19, Texts of the Creeds.

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> 5. ..."God's right hand is everywhere. Christ, really and truly set at this right hand of God according to his human nature, rules presently and has in his hands and under his feet everything in heaven and on earth...God has and knows various modes of being at a given place, and not only the single mode which the philosophers call local or spatial."[1]

Now added to the doctrine of the Real Presence was the mode of Christ's presence, the manner in which the literal presence can be effected in bread and in wine when Christ's efficacious words are spoken at the reenactment of the Holy Supper. The Solid Declaration explained what was meant by the Epitome's statement on mode:

> Furthermore, the one body of Christ has three different modes, or all three modes, of being at any given place.
>
> 1. The comprehensible, corporeal, mode of presence, as when he walked bodily on earth and vacated or occupied space according to his size...as he did after his resurrection and as he will do on the Last Day...
>
> 2. There is, secondly, the incomprehensible, spiritual mode of presence according to which he neither occupies nor vacates space but penetrates every creature, wherever he wills... He employed this mode of presence when he left the closed grave and came through locked doors, in the bread and wine in the Lord's Supper, and, as people believe, when he was born of his mother, etc.
>
> 3. Thirdly, since he is one person with God, the divine, heavenly mode, according to which all creatures are indeed much more penetrable and present to him than they are according to the second mode... For if according to the second mode he can be present in and with creatures in such a way that they do not feel, touch, measure, or compre-

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[1] *Ibid.*, 483.

> hend him, how much more marvelously will he be present in all creatures according to this exalted third mode...But how this happens, we do not know; it transcends nature and reason...is known only to God...God may have and know more modes whereby Christ's body can be anywhere...Who has seen the limits of his power?[1]

According to this categorization, Christ is present in the Holy Supper in the "incomprehensible, spiritual mode..."(unbegreifliche, geistliche Weise or incomprehensibili et spirituali modo).[2] So as not to confuse this use of the word "spiritual" with those who believed in a spiritual presence of a spiritual Christ, the Solid Declaration rejected any symbolical theory of the presence:

> Christ himself likewise precluded a metonymy (that is, a change in meaning) in the word "body." He was not speaking of a symbol of his body, or of a representation of his body in a figurative sense, or of the virtue of his body and the benefits which he had won for us by the sacrifice of his body. He was speaking of his true, essential body, which he gave into death for us, and of his true, essential blood, which was shed for us...In the institution of his last will and testament...he uses no flowery language but the most simple, indubitable, and clear words..."This is my body"....[3]

Just as in some instances the early Christians were charged with being cannibals, so the Lutherans came under the same condemnation if indeed it were true that they "ate the body and drank the blood" of someone during their rites. The sixth affirmative thesis dealt with this matter:

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[1] Ibid., 586, 587.

[2] Lietzmann, 1007.

[3] Tappert, 578.

> 6. We believe, teach, and confess that with the bread and wine the body and blood of Christ are received not only spiritually, by faith, but also orally--however, not in a Capernaitic manner, but because of the sacramental union in a supernatural and heavenly manner....[1]

If one understands the mode of presence of Christ in the above modal explanations, then there could be no notion that a communicant tears, renders, or masticates the corporeal body of Christ, but yet one does take part in the "participation (or communion) of the body of Christ"[2] which St. Paul talked about in Chapter 10, verse 16, of First Corinthians.

In the Solid Declaration it declares:

> There is therefore a twofold eating of the flesh of Christ. The one is spiritual, of which Christ speaks chiefly in John 6:48-58. This occurs, in no other way than with the spirit and faith, in the preaching and contemplation of the Gospel as well as in the Lord's Supper...This spiritual eating, however, is precisely faith--namely, that we hear, accept with faith, and appropriate to ourselves the Word of God, in which Christ...is presented....
>
> The other eating of the body of Christ is oral or sacramental, when all who eat and drink the blessed bread and wine in the Lord's Supper receive and partake of the true, essential body and blood of Christ orally. (*Das ander Essen des Leibes Christi mündlich oder sakramentlich, da im heiligen Abendmahl der wahre, wesentliche Leib und Blut Christi von allen, die das gesegnete Brot und Wein im Abendmahl essen und trinken....*[3]). Believers receive it as a

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[1] *Ibid.*, 483.

[2] *The Holy Bible*, 162.

[3] *Lietzmann*, 993.

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> certain pledge and assurance that their sins are truly forgiven....; unbelievers receive it orally, too, but to their judgment and damnation...this command can only be understood as referring precisely to oral eating and drinking--not, however, in a coarse, carnal...manner, but in a supernatural, incomprehensible manner. But Christ adds another command, and in addition to the oral eating he ordains the spiritual eating, when he said, "Do this in remembrance of me." In these words he required faith.
>
> . . . .
>
> Let this suffice concerning the true presence and the twofold participation in the body and blood of Christ, the one through faith spiritually, the other orally, which happens in the case of both the worthy and the unworthy.[1]

In St. Paul's account of the Lord's Supper, he follows it with these comments (I Cor. 11:27-29):

> 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.
>
> 28 Let a man examine himself, and so eat of the bread and drink of the cup.
>
> 29 For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself.[2]

Affirmative Thesis 7 of the Epitome's Article VII devotes itself to this when it states:

> 7. ...For although they [unbelievers] reject Christ as a redeemer, they must accept him even contrary to their will as a strict judge. He is just as much present to exercise and manifest his judgment on unrepentant guests as he is to work life and consolation in the hearts of believing and worthy guests.[3]

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1 Tappert, 580-582.

2 The Holy Bible, 163.

3 Tappert, 484.

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Lutherans believe that the presence of Christ in the sacrament does not depend upon the state of the person receiving the sacrament; but they do believe that the Real Presence of Christ brings only benefits to believers while unbelievers who dare to receive the sacrament, receiving nevertheless the Real Presence of Christ, receive Christ not as Redeemer, but as Judge. This fulfills what St. Paul had written concerning those who are not "discerning" that the bread they eat is also in reality the body of Christ.

The remaining three Affirmative Theses of the Epitome of the Formula of Concord do not directly speak of the doctrine of the Real Presence and do not concern this study.

Following these are twenty-one Antitheses, several of which are concerned with the Real Presence:

> ...we unanimously reject and condemn all the following errors...:
>
> 1. The papistic transubstantiation, when it is taught in the papacy that the bread and wine in the Holy Supper lose their substance and natural essence and are thus annihilated, in such a way that they are transmuted into the body of Christ and that only the exterior appearance remains....[1]
>
> . . . .
>
> 4. The teaching that the words of Christ's testa-

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[1] *Ibid.*, 484. In *Lietzmann*, 801: *Die papistische Transsubstantiation, da im Papstumb gelehret wird, dass Brot und Wein im heiligen Abendmahl ihr Substanz und natürlich Wesen vorlieren und also zunicht werden, dass es in den Leib Christi vorwandelt werde, und allein die äusserliche Gestalt bleibe.*

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ment are not to be understood or believed in their simple sense, as they read, but that they are dark sayings whose meaning must first be sought in other passages.

5. That in the holy sacrament the body of Christ is not received orally with the bread, but that with the mouth we receive only bread and wine and that we receive the body of Christ only spiritually by faith.

6. That bread and wine in the Holy Supper are no more than tokens whereby Christians recognize one another.

7. That the bread and wine are only figures, images, and types of the far-distant body and blood of Christ.

8. That the bread and wine are no more than reminders, seals, and pledges to assure us that when our faith ascends into heaven, it there partakes of the body and blood of Christ as truly as we eat and drink bread and wine in the Supper.

9. That the assurance and strengthening of our faith in the Holy Supper is effected solely by the external signs of bread and wine and not by the truly present body and blood of Christ.

10. That in the Holy Supper only the power, operation, and merit of the absent body and blood of Christ are distributed.

11. That the body of Christ is so enclosed in heaven that it can in no way be present at one and the same time in many places, still less in all places, where his Holy Supper is observed.

12. That Christ could not have promised that his body and blood would be essentially present [*wesentliche Gegenwärtigkeit*[1]] in the Holy Supper, nor could he have kept such a promise, since the nature and properties of his assumed human nature could neither permit nor admit this.

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[1] *Lietzmann*, 802.

> 13. That God, even with all his omnipotence, is unable (a dreadful statement!) to cause his body to be essentially present at more than one place at a single given time.
>
> 14. That faith, and not the omnipotent words of Christ's testament, effect and cause the presence of the body and blood of Christ in the Supper.
>
> 15. That the believers should not seek the body of Christ in the bread and wine of the Holy Supper, but should lift their eyes from the bread to heaven and there seek the body of Christ.
>
> 16. That in the Holy Supper unbelieving and impenitent Christians do not receive the body and blood of Christ, but only bread and wine...
>
> . . . .
>
> 19. That the external visible elements of bread and wine in the holy sacrament should be adored.
>
> . . . .
>
> 21. Accordingly, we herewith condemn without any qualification the Capernaitic eating of the body of Christ as though one rent Christ's flesh with one's teeth and digested it like other food...we hold and believe in a true, though supernatural, eating of Christ's body and drinking of his blood, which we cannot comprehend with our human sense or reason. Here we take our intellect captive in obedience to Christ...and accept this mystery in no other way than by faith and as it is revealed in the Word.[1]

Later, in the Solid Declaration of the Formula of Concord it clarified the Lutheran rejection of transubstantiation when it declared that we "...do not believe that the body and blood of Christ are locally enclosed in the bread, or are in some other way permanently united with it apart from the use of the sacrament...we do not maintain that the body of Christ is present apart from the use, as when the bread is laid aside or reserved in the tabernacle or carried about and exposed in procession, as happens in the papacy."[1]

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[1] Tappert, 484-486.

This "extra" set of usages of the bread and wine of the Holy Communion (other than eating and drinking) was rejected by the Lutherans as not part of Christ's instituted use and further stated:

> To maintain this true Christian doctrine concerning the Holy Supper and to obviate and eliminate many kinds of idolatrous misuse and perversion of this testament, the following useful rule and norm has been derived from the words of institution: Nothing has the character of a sacrament apart from the use instituted by Christ, or apart from the divinely instituted action (that is, if one does not observe Christ's institution as he ordained it, it is no sacrament)...In this context "use" or "action" does not primarily mean faith, or the oral eating alone, but the entire external and visible action of the Supper as ordained by Christ: The consecration or words of institution, the distribution and reception, or the oral eating of the blessed bread and wine, the body and blood of Christ. Apart from this use it is not to be deemed a sacrament, as when in the papistic Mass the bread is not distributed but is offered up, or locked up, or carried about, or exposed for adoration....[2]

Emphasizing this proper "use" the Lutherans declared:

> "Do this," which comprehends the whole action or administration of this sacrament (namely, that in a Christian assembly we take bread and wine, consecrate it, distribute it, receive it, eat and drink it...), must be kept integrally and inviolately....[3]

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[1] Ibid., 584.

[2] Ibid., 584, 585.

[3] Ibid., 584.

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In effect, the Lutherans held that Christ instituted this sacrament only to be used for eating and drinking. No promise is attached to any other use than that for which Christ instituted it. Any other use of the consecrated bread and wine is not commanded by Christ; therefore, his promise is not attached to any other use. They took a most strict construction of the words of institution and the actions surrounding that institution.

By far the statements about the Real Presence in the Formula of Concord are more explicit than in any of the other confessional writings, which state more fundamental and less controversial aspects of the doctrine.

In summary, the researcher concluded that the following can be stated as the major tenets concerning the Lutheran doctrine of the Real Presence as contained in The Book of Concord:

> 1. In the Holy Supper there are present earthly bread and wine, and the real, substantial, essential body and blood of our Lord Jesus Christ.
>
> 2. There is a sacramental union of the bread and the wine with the body and blood of Christ in the sacrament although the bread and the wine are not transformed into different substances that only appear to be bread and to be wine.
>
> 3. The words of institution are to be used in the action of the Lord's Supper and the original words spoken by Christ were efficacious then and remain efficacious now by being repeated and effect the Real Presence of Christ along with the regular bread and wine.
>
> 4. The power to effect the Real Presence lies alone in the original institution by Christ himself and does not lie in the person saying the Word of God with the bread and the wine, although the Word of God is never to be omitted at a celebration of the sacrament.

5. The mode of Christ's presence in the sacrament is incomprehensible, mysterious, spiritual whereby he penetrates the earthly substances of bread and wine in distinction from the corporeal, comprehensible mode of his presence which occurred visibly in his risen body after his resurrection and is in further distinction from the mode of his presence which will occur on the Last Day.

6. When Jesus said over bread, "This is my body," he meant it literally. He did not mean the bread symbolizes his body nor did he mean bread represented his body.

7. Understanding that the presence of Christ can have different modes of presence, the mode of his presence in the Lord's Supper is not corporeal and thereby to speak of rending the Lord's body when one eats it in Holy Communion is false.

8. The eating of the body of Christ is twofold: spiritual in the sense of ingesting Christ by faith and participating in the body of Christ which is the church, and also oral, in the sense of the sacramental eating of the true, essential body of Christ according to the incomprehensible and supernatural mode of his presence.

9. The presence of Christ is real and is appropriated by penitent Christians for the forgiveness of sins; the presence of Christ also is real and appropriated by impenitent persons but to their condemnation, for they receive the sacrament unworthily, all this having been testified to in Paul's First Letter to the Corinthians.

10. Christ is present in consecrated bread and wine only according to the usage and action he instituted on the night of his last supper. Apart from this usage in an observance of his Supper, he is not present. Hence, any uses of consecrated bread and wine apart from his instituted usage is foreign and is to be rejected, for extra uses were not instituted by Christ and contain no promises of Christ or his presence.

11. The doctrine of transubstantiation is rejected.

12. The teaching that the spirit of Christ, who is

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> alone in heaven and not on earth, is present in bread and wine is rejected.
>
> 13. The teaching that Christ can only be present in heaven is rejected.
>
> 14. The teaching that Christ can be present at only one given place at any given time is rejected.
>
> 15. Christians cannot fully understand how Christ is present in bread and in wine in the sacrament, for in reality it is a mystery and surpasses human knowledge; but to a Christian it, nevertheless, is believable.

We turn from the sixteenth century confessions to twentieth century views of the Real Presence in the Lutheran Church in America.

CHAPTER V

VIEWS OF THE REAL PRESENCE IN THE LUTHERAN CHURCH IN AMERICA

The Lutheran Church in America is a recent successor to earlier Lutheran bodies in the United States and came into corporate existence on June 1, 1962,[1] and adopted the following Confession of Faith in Article II of its Constitution:

> Section 1. This church confesses Jesus Christ as Lord of the Church. The Holy Spirit creates and sustains the Church through the Gospel and thereby unites believers with their Lord and with one another in the fellowship of faith.
>
> Section 2. This church holds that the Gospel is the revelation of God's sovereign will and saving grace in Jesus Christ. In Him, the Word Incarnate, God imparts Himself to men.
>
> Section 3. This church acknowledges the Holy Scriptures as the norm for the faith and life of the Church. The Holy Scriptures are the divinely inspired record of God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the continuation of this proclamation in the Church, God still speaks through the Holy Scriptures and realizes His redemptive purpose generation after generation.

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[1] "Agreement of Consolidation," in Minutes of the Constituting Convention, Philadelphia, Pa.: Board of Publication, Lutheran Church in America, 1962, 272.

> Section 4. The church accepts the Apostles', the Nicene, and the Athanasian creeds as true declarations of the faith of the Church.
>
> Section 5. This church accepts the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledges as one with it in faith and doctrine all churches that likewise accept the teachings of these symbols.
>
> Section 6. This church accepts the other symbolical books of the evangelical Lutheran church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Large Catechism, and the Formula of Concord as further valid interpretations of the confession of the Church.
>
> Section 7. This church affirms that the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the proclamation of the Gospel and the administration of the Sacraments to create and sustain Christian faith and fellowship. As this occurs, the Church fulfills its divine mission and purpose.[1]

The Christian orthodoxy of the Lutheran Church in America is established by its adherence to the doctrine of the Trinity in the ecumenical creeds, to the Christian Holy Scriptures, and most importantly, the God revealed in the Old and New Testaments.

Pertinent to this study, it is established also that the Lutheran Church in America accepts the symbolical books of the evangelical Lutheran church in which the definitions and explanations and doctrine of the Real Presence of Christ in the

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[1] "Constitution and By-Laws," in Minutes of the Constituting Convention, Philadelphia, Pa.: Board of Publication, Lutheran Church in America, 1962, 279, 280.

Sacrament of the Altar are contained. Above in Section 2 the basic foundation for the Real Presence of Christ in the Sacrament of the Altar is laid in the words:

> This church holds that the Gospel is the revelation of God's sovereign will and saving grace in Jesus Christ. In Him, the Word Incarnate, God imparts Himself to men.

This impartation of God in the Word Incarnate, Jesus Christ, provides the grounding of the doctrine of the Real Presence of Christ in the Sacrament of the Altar.

Laid upon this foundation, it remains to be established what the views of the Real Presence are in the Lutheran Church in America.

Pamphlets and Periodicals

Antedating the Lutheran Church in America in 1943 was a statement on "The Lord's Supper" in the Brief History, a seventy-fifth anniversary booklet published by the Evangelical Lutheran Church of the Holy Trinity of New York City, in which the then Secretary of the United Lutheran Church (a predecessor body to the Lutheran Church in America), Walton H. Greever, presented an inaccurate statement:

> That through the Word of Grace in the Lord's Supper Christ bestows personal blessings upon those who accept Him,--while condemnation is incurred on the part of those who reject Him,--by a unique communication of Himself, which He calls His body and His blood; associating in act, but in no sense identifying in substance, His body and blood with the

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> bread and wine as visible elements.[1]

This same statement by Greever was reprinted later in an evangelism tract, which is still available.[2]

The part of Greever's statement about "...associating in act, but in no sense identifying in substance, His body and blood with the bread and wine..." was at variance with Article X of the Apology of the Augsburg Confession as found in the Jacob's Edition of The Book of Concord (the then authorized version) in which it stated:

> ...in which we confess that we believe, that, "in the Lord's Supper, the body and blood of Christ are truly and substantially present, and are truly tendered, with those things which are seen, bread and wine, to those who receive the sacrament."[3]

The researcher was unable to discover any public statement objecting to this doctrinal inaccuracy.

In The Lutheran, news magazine of the Lutheran Church in America, there appears a column entitled "My Question Is...". Various questions and answers have appeared about the Lord's Supper. Both practice and theology as stated in The Book of

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[1] "Lutherans Believe," in Brief History, New York: The Evangelical Lutheran Church of the Holy Trinity, November 19-21, 1943, 3.

[2] Walton H. Greever, Lutherans Believe, Minneapolis, Minn.: Lutheran Evangelism Council, n.d., 3.

[3] Henry E. Jacobs, ed., The Book of Concord, in two volumes , Philadelphia, Pa.: Westcott and Thomson, 1882, I, 174.

Concord have been reflected in this column.

In accord with The Book of Concord was:

> Q. ...A layman distributed the wine and the minister said the words, "The Body of our Lord Jesus Christ...." After all had communed, not as each person received the sacrament. Aren't such practices contrary to Lutheran teaching?
>
> A. ...A layman to assist in the distribution has the approval of the Lutheran Church in America, under carefully defined rules, as well as the minister saying the words of distribution after all have communed.[1]

In Article XIV, "Order in the Church," of the Augsburg Confession, it is stated, "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call."[2] Through the centuries that was interpreted to mean the ordained person. In 1964 the Lutheran Church in America departed from tradition by adopting the following statement:

> ...A lay person may assist in the distribution of the elements by administering the cup, but this privilege must be carefully guarded...he must be a communicant member of the parish, be approved by the church council for this purpose, be instructed by the minister, and be commissioned for this ministry only in his own congregation, and his appointment must

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[1] "My Question Is...," The Lutheran, January 20, 1971, 9:2, 46.

[2] Theodore G. Tappert, trans. and ed., in collaboration with Jaroslav Pelikan, Robert H. Fischer, and Arthur C. Piepkorn, The Book of Concord, Philadelphia, Pa.: Fortress Press, 1959, 36. Hereinafter called Tappert.

be renewed annually by the church council.[1]

This departure from traditional interpretations of the Lutheran confessional writings was adopted by a succeeding convention of the Lutheran Church in America, when at Minneapolis, The Commission on the Doctrine of the Ministry had its recommendation officially received July 1, 1970:

> 7. That, whereas worship is properly the action of all the members of the community and therefore is most fitly expressed when leadership is shared by qualified persons, whether clergy or lay, the LCA...
>
> ...b. approve the following procedure whereby in an emergency or for a specified congregation including one other than his own, a lay person may perform functions normally reserved to the ordained ministry such as preaching and administration of the sacraments,....[2]

This practice, although not traditional, is not at variance with Luther's Large Catechism where Luther himself wrote:

> ...Even though a knave should receive or administer it, it is the true sacrament....[3]

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[1] "Communion Practices," "G. The Communion of the Ministers," in Minutes of the Second Biennial Convantion, Philadelphia, Pa.: Board of Publication of the Lutheran Church in America, 1964, 675,676.

[2] "Report of the Commission on the Comprehensive Study of the Doctrine of the Ministry," Minutes-Fifth Biennial Convention, Philadelphia, Pa.: Board of Publication, Lutheran Church in America, 1970, 440.

[3] Tappert, 448.

A Sacramentarian answer was given to the following question in The Lutheran:

> Q. Is it true that all Lutheran churches use wine in communion? I believe other denominations use grape juice with water.
>
> A. Since the time of the Apostles, wine has been used to represent the blood of Christ in the Holy Communion....[1]

Although this study is not primarily concerned with the use of wine or grape juice, the researcher was not able to discover the mention of the term "grape juice" in the Lutheran Confessions as a vehicle of the blood of Christ in Holy Communion. The use of the word "represent" in this context is never permitted in the Lutheran symbolical books. The Solid Declaration of the Formula of Concord "...precluded a metonymy..." when it stated:

> Christ...was not speaking of a symbol of his body, or of a representation or of his body in a figurative sense...He was speaking of his true, essential body..."This (namely, what you are drinking with your mouth from the cup) is my blood of the new covenant...."[2]

The term "represent" for wine and blood or body and bread was that used by Zwingli:

> The words: "This is my body," simply mean: "This represents my body." There is no literal identity between the sign and the thing signified.[3]

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[1] "My Question Is...," The Lutheran, February 16, 1972, 10:4, 46.

[2] Tappert, 578.

[3] G.W. Bromiley, trans., Zwingli and Bullinger, The Library of Christian Classics, 24 vols., Philadelphia, Pa.: Westminster Press, 1953, XXIV, 179.

This negligent or inadvertent use of the term "to represent" in The Lutheran as recently as 1972 has demonstrated that there is a misunderstanding of the Lutheran doctrine of the Real Presence even in the church's official magazine.

On the other hand, a correct answer appeared in The Lutheran when this question was asked:

> Q. How do you dispose of leftover bread after a communion service in which wafers are not used?
>
> A. Leftover bread and wine should be stored or consumed, not destroyed...The loaf is consecrated for a particular use at a particular service, and when that service is over, it can be treated as ordinary bread.[1]

This answer was in accord with the Formula of Concord when it stated:

> ...the following useful rule and norm has been derived from the words of institution: Nothing has the character of a sacrament apart from the use instituted by Christ, or apart from the divinely instituted action...Apart from this use it is not to be deemed a sacrament....[2]

In a tract published by the Lutheran Church in America there appeared a simple, but indirect statement of the Real Presence, without mentioning the term itself:

> As we receive the bread and wine at the altar, we concentrate our thought on the words being said, "Take and eat, this is the Body of Christ, given for thee. Take and drink, this is the Blood of

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[1] "My Question Is...," The Lutheran, February 7, 1973, 11:3, 46.

[2] Tappert, 584.

> the New Testament, shed for thy sins." Let our faith in Christ take full possession of us. The Lord Jesus comes to us with His loving, strengthening power, as He has always come to believers.[1]

This tract affirms the doctrine of the Real Presence along with the presence of the bread and the wine when it states, "The Lord Jesus comes to us...."

In a widely distributed pamphlet published by the denomination's Fortress Press, however, there are some accurate and some inaccurate or incomplete statements concerning the Real Presence. William M. Horn wrote:

> The Lutheran emphasis is on God's activity--in his imparting of himself. Here God approaches man and communicates himself to man in a special way...the Lord's Supper is the communion at which the Lord himself is host, imparting himself through bread and wine to all who would receive in trust.[2]

The first part of the above is accurate, but the second part, "...imparting himself through bread and wine to all who would receive in trust," is inaccurate or at least incomplete. The inaccuracy was continued in this pamphlet two paragraphs later:

> ...And conscious faith is needed to receive. Like an ear needed to make a vibration into a sound, the response of faith is needed in communing.[3]

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[1] When We Receive Communion, Philadelphia, Pa.: Fortress Press, #5-136, n.d., 3, 4.

[2] William M. Horn, What Lutherans Believe Today, n.p.: Fortress Press, 1970, 18, 19.

[3] Ibid., 19.

The impartation of the Lord in the sacrament is in no way dependent upon the trust of the receiver according to Luther's Large Catechism nor is the response of faith needed in communing. The efficacy of the Real Presence of Christ is dependent upon Christ himself alone as the Giver, as it was stated:

> Even though a knave should receive or administer it, it is the true sacrament (that is, Christ's body and blood) just as truly as when one uses it most worthily.[1]

Likewise in the Smalcald Articles the opening statement on the Sacrament of the Altar states:

> We hold that the bread and wine in the Supper are the true body and blood of Christ and that these are given and received not only by godly but also by wicked Christians.[2]

The Formula of Concord's Epitome held that:

> ...also the unworthy and the unbelievers receive the true body and blood of Christ....[3]

Perhaps Horn meant in his pamphlet that to receive the benefits of Christ's Real Presence--the forgiveness of sins--trust and faith were necessary, but that is not what he has stated.

Horn does continue in a later paragraph, more accurately,

> ...Yet basic...is belief in the Real Presence of Christ. Lutherans don't describe how this occurs. They simply say Christ gives himself to the be-

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1 Tappert, 448.

2 Ibid., 311.

3 Ibid., 483, 484.

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> liever in a special way "in, with, and under" the bread and wine.[1]

Amos John Traver, retired theological professor of Hamma Divinity School, Springfield, Ohio, wrote in his revised edition of A Lutheran Handbook:

> Holy Communion is...a memorial feast...Lutherans are not satisfied that this is all of the meaning of Holy Communion...
>
> ...Jesus gave the bread and the wine to his disciples. He said, "Take, eat, this is my body." "Drink ye all of it; this cup is the New Testament in my blood," Luther gave importance to the verb "is." He was not willing to interpret Jesus as saying, "This represents my body." In a very real way Christ offers himself in this sacrament....
>
> The body and blood of Christ must not be given any crass, material meaning. Nor dare we minimize the earthly elements that Jesus himself administered in the Supper room. As the bread and wine are assimilated into the body, so Christ brings cleansing and strength to the soul of the believer. Lutherans find faith in the real presence of Christ essential to the sacrament of Holy Communion. They may be quite unable to explain just how Christ is present. Revealed truth is above reason. They are not willing to restrict the meaning of Holy Communion to a memorial feast or an act of simple fellowship, however beautiful.[2]

The above statements are supportive of and are supported by the Lutheran confessional writings. They present a limited, but accurate, explanation of Christ's presence in Holy Communion.

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[1] Horn, 19.

[2] Amos John Traver, A Lutheran Handbook, Second Revised Edition, Philadelphia, Pa.: Fortress Press, 1964, 69,70.

In *Why I Am a Lutheran*, Victor Emanuel Beck, a member of the former Augustana Evangelical Lutheran Church (a predecessor body of the Lutheran Church in America), presented a picture of the Lord's Supper by quoting verbatim from the Small Catechism of Luther, but also added a brief allusion to the Real Presence when he quoted part of 1 Corinthians 10:16:

> ...the believer...in the Lord's Supper... "participates in Christ...."[1]

The researcher used this source because it is taken from a series of denominational explanatory books, the series having been published by non-Lutherans.

Catechisms and Catechetical Publications

Of all the symbolical books of Lutheranism, the most familiar to Lutherans is "Enchiridion-THE SMALL CATECHISM of Dr. Martin Luther for Ordinary Pastors and Preashers"(the technical and entire title), [2] although Lutheran lay persons would know it simply as Luther's Small Catechism. Luther also suggested that the Catechism be used by the head of the household to teach his family and in addition recommended its usage by schoolmasters. Since such an insistence was placed upon so many in authority, the Catechism has been continuously taught as a companion to the Bible and remains the one Lutheran doctrinal book which every

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[1] Victor Emanuel Beck, *Why I Am a Lutheran*, Paperback Edition , Boston: Beacon Press, 1965, 55.

[2] *Tappert*, 337.

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Lutheran child and adult convert study. The Lutheran Church in America continued this venerable practice and prints The Small Catechism in various editions and forms and in various English translations for use by its members.

The catechetical textbook in longest use up to the present is that of Joseph Stump, first printed in 1907, revised by him in 1935, and currently is still in use. Stump wrote:

> ...when we receive the bread in this sacrament, we receive also the body of Christ; and when we receive the wine, we receive also the blood of Christ...The bread and wine do not simply represent the body and blood of Christ (Zwingli's view). The bread and wine are not changed into the body and blood of Christ (the Roman Catholic view, or transubstantiation). The bread and wine are not united with the body and blood of Christ into a third substance different from both (consubstantiation). The bread and wine remain real bread and wine throughout the administration of the Lord's Supper. But there is a communion of the bread and wine with the body and blood of Christ, so that when the communicant receives the bread he receives also the body of Christ, and when he receives the wine, he receives also the blood of Christ. The bread and wine are the earthly vehicles through which the heavenly gift of Christ's body and blood, which were given and shed for us for the remission of sins, are communicated to us...according to the Lutheran and Scriptural doctrine, both the bread and wine and the body and blood of Christ are present in the Holy Supper, and are received by every communicant... The Lord's Supper is a great mystery; but also a great comfort. We cannot understand how Christ can give us His body and blood in this sacrament. But it is the part of faith to take the Saviour at His word. This the Lutheran Church does in her doctrine.[1]

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[1] Joseph Stump, An Explanation of Luther's Small Catechism, (1935) Revised Edition, Philadelphia, Pa.: The United Lutheran Publication House, n.d., 156-158.

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Stump further explained the efficacy of the Sacrament when he asserted:

> For bread and wine have no power in themselves to bestow spiritual blessings...It is the Word of God which gives the sacrament its power...Without the Word, there would be nothing but bread and wine. But Christ fulfills the promise which He has bound up with the bodily eating and drinking, and gives us, with the bread and the wine, His body and blood... Forgiveness of sins, life, and salvation are offered to all who partake of this sacrament, but they are accepted and possessed only by those who believe. The impenitent and unbelieving, if they come to the Lord's Table receive the body and blood of Christ also, but they receive it to their condemnation, because they do not receive it with a penitent and believing heart.[1]

Stump held that the efficacy of the sacrament is in the Word of God, that Christ gives himself in the sacrament, that all who communicate receive the true body and blood of Christ--the believer to his benefit, the unbeliever to his condemnation. He rejected the representational position of Zwingli, the dogma of transubstantiation of the Roman Catholic Church and consubstantiation, sometimes wrongly ascribed to Lutherans as their teaching.[2]

The Lutheran Church in America has published a Weekday Church School Series based upon Luther's Small Catechism. The Lord's Supper is treated in the second and third of three volumes. In the second volume, I Believe in Jesus Christ, Chapters 26 and 29 cover Holy Communion. In Chapter 29, on "Forgiveness," it stated:

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[1] Ibid., 159, 160.

[2] Kenneth Scott Latourette, A History of Christianity, New York: Harper and Brothers, 1953, 712.

> The bread and wine of Communion remind us that, by giving himself in the sacrifice of the cross, Jesus has provided a way of forgiving our sins each day and bringing us into "communion" or fellowship with God as though we had never sinned at all. Through the medium of the bread and wine we receive that forgiveness Christ won for us and enter into a close relationship with our Savior.[1]

This passage is in accord with The Small Catechism which says:

> What is the benefit of such eating and drinking? ...We are told in the words "for you" and "for the forgiveness of sins." By these words the forgiveness of sins, life, and salvation are given to us in the sacrament, for where there is forgiveness of sins, there are also life and salvation.[2]

In Chapter 26, "The Reformer At Work," however, when it is describing Martin Luther's teachings concerning the Mass, the following was declared:

> ...Luther carefully pointed out, that although the person who eats the bread and drinks the wine receives the real presence of Jesus Christ in his heart, the bread and wine remain bread and wine. The changing of the elements is a symbolic one; there is no magic involved....[3]

Luther, however, maintained a twofold eating of the body and blood of Christ, not just that of the heart, as he stated in 1527 in his treatise, "That These Words of Christ, 'This is My Body,' etc,, Still Stand Firm Against the Fanatics":

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[1] Marbury E. Anderson and Frank W. Klos, I Believe in Jesus Christ, LCA Weekday Church School Series, Philadelphia, Pa.: Lutheran Church Press, 1965, 184.

[2] Tappert, 352.

[3] Anderson and Klos, 164.

> We, however, certainly cannot be Capernaites, for we maintain both the physical and spiritual eating. The mouth eats the body of Christ physically, for it cannot grasp or eat the words, nor does it know what it is eating...But the heart grasps the words in faith and eats spiritually precisely the same body as the mouth eats physically, for the heart sees very well what the uncomprehending mouth eats physically.[1]

To say, then, as Anderson and Klos did that the recipient of Holy Communion "...receives the real presence of Christ in his heart..." is an oversimplification of Luther's doctrine and could lead a reader to believe that Luther taught only a spiritual reception of the Real Presence.

And to say that there is no magic involved in the "changing" of the bread and wine is correct in the first part (no magic involved), but incorrect in the second part. Luther taught that there is no "changing" at all. Bread and wine remain bread and wine. Luther's definition of the sacrament always maintained that bread and wine remain before and after the words of institution are spoken, as in the Smalcald Articles "...that bread is and remains there agrees better with the Scriptures...."[2] The authors ought not to have said or even inferred that Luther taught a "changing" of the elements.

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[1] Martin Luther, "That These Words of Christ, 'This is My Body,' etc., Still Stand Firm Against the Fanatics," in Robert H. Fischer, ed., *Word and Sacrament III*, Luther's Works-American Edition, 50 vols., Philadelphia, Pa.: Muhlenberg Press, 1961, Vol. 37, 93.

[2] *Tappert*, 311.

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But then to go on and state that the supposed "changing of the elements" is a "symbolic" changing confounded the problem. In 1528 Luther wrote:

> ...Zwingli has "signifying or symbolic body"...Therefore Zwingli's text must read, "The bread which we break is a participation in the symbolic body of Christ, i.e. of the bread...
>
> Figurative or symbolic or "representative" partaking cannot take place in the Supper, because there is no representation or symbolization. Therefore, the true, real body of Christ must of necessity be physically present in the bread which we break....[1]

Although the above authors of I Believe in Jesus Christ maintained Luther's doctrine of the Real Presence, they have carelessly used a theological concept only in a partial sense and used a Zwinglian term (symbolic) to describe an action (changing of the elements) which Luther and Lutherans disavowed.

In the third volume of the Lutheran Church in America Weekday Church School Series, I Believe in the Holy Spirit and The Church, a more complete treatment of Holy Communion is presented in Chapters 9, 10, 11, and 30.

In Chapter 9, "The Feast of Fellowship," the author, Robert W. Stackel, acclaimed:

> Whatever we call it, the significant thing is that Christ comes to his followers through this sacramental act in any age in any place, bringing the forgiveness of God. Perhaps the most appropriate name is the Lord's Supper. It says that the Lord is the host; he prepared the meal and issued the invitations; he gives himself to us there ...his forgiveness

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[1] Martin Luther, "Confession Concerning Christ's Supper," in Op. cit., Robert H. Fischer, 352 and 354.

> unites us with him...this sacrament brings us into closer communion or fellowship with him and with one another.[1]

Concerning the earthly elements, Stackel continued:

> ...bread...wine--these two simple elements are the vehicles through which Christ comes to us in this sacrament.[2]

About the efficacy of the sacrament, he stated;

> Whoever the celebrant..., his character does not affect the validity of the sacrament...the effectiveness of Holy Communion is dependent not on the kind of person the administrant is, but on the kind of promise God gave us.[3]

Stackel described in Chapter 10, "Given and Shed for You," the Lutheran insistence upon the literal meaning of the words of Christ:

> No wonder Luther circled...the precise words of the Lord in the Upper Room--"This is my body"--and insisted that any acceptable teaching about this sacrament must be perfectly true to those words! Not only history but the living presence of Christ is involved.
>
> The Lutheran Church teaches that the bread and wine remain bread and wine all the way through this sacrament, even after the consecration. However, we believe that, according to Christ's promise, he associates himself with the bread and wine in a special way we cannot explain and that he comes to us personally in a very real way as we eat the bread and drink the wine. We receive the total presence of our

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[1] Robert W. Stackel, I Believe in the Holy Spirit and The Church, LCA Weekday Church School Series, Philadelphia: Luthern Church Press, 1966, 47.

[2] Ibid., 48.

[3] Ibid., 49.

> Lord. This makes the Sacrament of the Altar much more than merely a symbol.
>
> Our faith, our obedient acceptance of Christ's presence, is what allows that presence to be effective in our lives after we have received it. The bread remains bread; the wine remains wine; but the Lord Jesus Christ in his invisible majesty and mercy somehow comes to us with them.
>
> What does the statement that the Son of God comes into us in this sacrament mean?...God gives us his very Son as a personal assurance of his forgiving love...What Paul said is especially true when we receive the Lord's Supper. "It is no longer I who live, but Christ who lives in me" (Galatians 2:20).
>
> ...We can never answer how; it is a mystery. No one can explain it satisfactorily, but it brings Christ to us with God's total pardon.[1]

The above explanation is in accord with The Book of Concord.

Chapter 11 of Stackel's book does not deal with the Real Presence aspect.

Chapter 30, "Your Place at His Table," further affirmed the Real Presence:

> Luther noted that our union with Christ in this sacrament is just as perfect as the union of the bread that we eat and wine that we drink is with our bodies. We digest these foods, and they unite with our bodies. So Christ perfectly unites with us in the sacrament.[2]

In a section, "the divine ingredients," Stackel continued:

> Christ tells us to use certain earthly materials in this act--bread and wine. They are important, for Christ comes to us along with them, yet they are not

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[1] Ibid., 53, 54.

[2] Ibid., 53, 54.

> the most important ingredient of the sacrament... To eat the bread and drink the wine without hearing God's promise in the Words of Institution would make the sacrament a mere supper.[1]

This affirmation is based upon Affirmative Thesis 4 of Article VII of the Epitome of the Formula of Concord which holds:

> 4. But at the same time we believe, teach, and confess with one accord that in the celebration of the Holy Supper the words of Christ's institution should under no circumstances be omitted, but should be spoken publicly....[2]

Stackel assured his readers of a benefit:

> When Christ comes to you along with the bread and the wine of the sacrament, bringing the fabulous pardon of God, you feel like one released from a sentence of punishment.[3]

The doctrine of the Real Presence is supported in Stackel's book.

On July 1, 1970, the Fifth Biennial Convention of the Lutheran Church in America, meeting in Minneapolis, Minnesota, adopted the "Report of the Joint Commission on the Theology and Practice of Confirmation," which had been drafted by the three major Lutheran bodies in the United States--namely, the American Lutheran Church, the Lutheran Church in America and the Lutheran Church-Missouri Synod. As part of the report, statements on Holy Communion and Holy Baptism were presented. Six statements were made concerning the nature of Holy Communion. The second statement simply said:

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1 Ibid., 173

2 Tappert, 483.

3 Stackel, 175.

> 2. Holy Communion is a receiving of the body and blood of Christ....[1]

This affirmed the Real Presence.

The commission's study determined that first communion could be administered during the elementary period of a youth's Christian educational catechumenate as noted in the statement:

> ...Most persons reach this stage of maturity at the fifth-grade level....[2]

A child at the fifth-grade level could be taught:

> ...he is ready to join in the fellowship of the Lord's Supper and to rejoice because of the presence of the Lord...He can trust in a hidden Lord who is present in visible gifts....[3]

In a study book on the above report issued by the three Lutheran bodies, the author presented the following on the Real Presence:

> At the Lord's Table we, together with the believing community, take the bread; we receive the cup; we hear our commission to be disciples. Here Christ gives us the body broken on Calvary and the blood shed for our sins. And what is more important, in some marvelous way Christ comes to each of us as we eat the bread and drink the wine, telling us anew that he is willing to live our lives with us...
>
> ...Lutherans have explained this Communion happening with the doctrine of the real presence: Christ is

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[1] "Report of the Joint Commission on the Theology and Practice of the Confirmation," Minutes-Fifth Biennial Convention, Philadelphia, Pa.: Board of Publication, Lutheran Church in America, 1970, 578.

[2] *Ibid.*, 585.

[3] *Ibid.*, 586.

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> really there at the altar rail with each of us, but how? Who can say? It is a mystery...We really can't spell out how God performs his miracle of coming to us; we can only experience the joy of having him with us...
>
> ...All who commune are joined with Christ....[1]

A sample rite of Admission to First Communion, drawn up by several liturgical scholars, included the following question of those to be admitted to the Lord's Supper:

> Do you believe that you should share in the Lord's Supper with joy because in it Christ comes to you, forgives your sins, and strengthens you to trust him and to love one another?
>
> Answer: I believe.[2]

After the questioning section, the ministerial invitation followed, and attested to the church's belief in the Real Presence:

> Then shall the minister say:
>
> By the authority of the church, I now invite you young people to the Lord's Table to receive with us his gracious presence in his sacrament.[3]
>
> A prayer later in the rite stated:
>
> O God, whose son Jesus Christ loved the young and called them to him: We ask you to bless these young people and to strengthen them in their faith through his gracious presence in his sacrament....[4]

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[1] Frank W. Klos, Confirmation and First Communion, n.p.: Augsburg Publishing House, Board of Publication of the Lutheran Church in America, Concordia Publishing House, 1968, 91.

[2] Ibid., 138.

[3] Ibid., 139.

[4] Ibid., 139.

All the material concerning the Real Presence in the above study book attested to the doctrine and was in accord with the Lutheran Confessions.

A companion to the above study book is a leader's guide which suggests that small study groups should be taught how to present the material to young catechumens. In the third of five study sessions it suggested:

> Some of the ideas they could mention are:
>
> HOLY COMMUNION
> Sacramental gift of God's forgiving presence.
> Dramatic reminder of the fellowship God and his
> people share...
> ...Available to all Christians who can:
> Discern the Lord's body in the sacrament;
> Examine themselves and see their need of Christ.[1]

These brief phrases in the guide also attested to the Real Presence.

The Board of Parish Education of the three Lutheran bodies commissioned the writing of small books to implement the churches' mandates that Holy Communion might now be offered to fifth-grade youths. Each book is entitled *Welcome to the Lord's Table*, but each also carries the additional title, *Guide for Leaders*, *Book for Parents* or *Book for Communicants*.

In the Guide for Leaders in the first chapter these state-

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[1] Frank W. Klos , *Confirmation and First Communion-Leader's Guide*, n.p.: Augsburg Publishing House, Board of Publication of the Lutheran Church in America , Concordia Publishing House, 1968, 20, 21.

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ments were made:

> Communion, as we know it today, is an outgrowth of the Last Supper which Jesus and his disciples celebrated before his death. During the meal, Jesus gave his disciples his body and blood to eat and to drink. He told them that they were to continue to celebrate this supper in the future and that they would receive the blessings of forgiveness and salvation whenever they participated. The early church celebrated Communion often and its significance in the life of the church grew.[1]

Leaders are provided with the following information on Holy Communion in the fifth chapter of the guide:

> Holy Communion is communion with the Holy One. During Communion, Christ is present with his people just as he was present with his disciples at the Last Supper. How can this be? Luther, in his teaching about Holy Communion, avoided both the idea that the bread and wine actually become the body and blood of Christ (transubstantiation) and the idea that the bread and wine are merely signs or representations of Christ's body and blood. Rather, he insisted that the bread remains bread and the wine remains wine. Nevertheless, Christ is really present in, with, and under the bread and wine. His presence is not discernible to the eye of reason but only to the eye of faith. How can we be sure that he is present? We can be sure because he has promised that he will be.
>
> Because we know Christ's presence by faith, each of us has a perception that is especially meaningful to us....[2]

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[1] David Thompson, Herbert F. Brokering, and Lois Cipalo, Welcome to the Lord's Table: Guide for Leaders, Minneapolis: Augsburg Publishing House, and, Philadelphia: Board of Publication, Lutheran Church in America, 1971, 7, 8.

[2] Ibid., 22.

In explaining the form which Holy Communion might take, the Guide for Leaders quoted from the Augsburg Confession when it asserted:

> 'It is not necessary for the true unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places.' The form that the sacrament takes is not crucial. What is important is what the bread and wine, in whatever form and in whatever setting, convey to us; namely, the presence of Christ and his forgiving love.[1]

Continuing their affirmation of the Real Presence, the authors stated:

> Ask if Communion is celebrated the same in all Lutheran churches...A church's physical structure and the communion vessels used often dictate the mode of celebration. The one constant element is the presence of Christ.[2]

Another statement indirectly spoke of the Real Presence when it answered the question, "Why is Holy Communion joyful?":

> ...Here is where barriers between man and God as well as between man and his fellowmen are destroyed. All who commune are joined with Christ and, through Christ, with one another.[3]

In the final chapter (10) of the Guide for Leaders as well as in the Book for Parents, the authors have placed a glossary which contained the following:

> Communion: the sacrament instituted by Christ in which he gives us his body and blood in and with the bread and wine...

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1 Ibid., 26.

2 Ibid., 27.

3 Ibid., 31.

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> Holy Communion: the meal or worship service in which we receive the body and blood of Jesus...
>
> real presence: the belief that we receive the body and blood of Jesus in the bread and wine of Communion....[1]

In the Book for Parents, the ancient reminder of Holy Communion was brought to the attention of these older people:

> Following the events of Good Friday and the resurrection appearances, whenever the disciples met in worship, they set aside bread and wine. They did this regularly and shared, in faithfulness, their Lord's presence. Holy Communion fittingly became and remains the central act for Christians in their worship....[2]

The two dimensions of Communion were mentioned:

> Communion has both a vertical and a horizontal dimension--that is, both toward God and neighbors...by participation in the Sacrament of Holy Communion, relationships are renewed both toward God and neighbors. As the words of forgiveness are spoken and God's presence is invoked, God comes marvelously into men's lives....[3]

The importance of the Now is emphasized:

> ...The wonder of Holy Communion is that the same Christ who was present with his disciples at the Last Supper is also present today as the church participates in Communion. This is what is meant by the real presence. Christ is really present in, with, and under the bread and wine. This is not self-evident. He is present in a

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[1] Ibid., 55, 56.

[2] George E. Handley, Welcome to the Lord's Table: Book for Parents, Minneapolis: Augsburg Publishing House, and, Philadelphia: Board of Publication, Lutheran Church in America, 1971, 11.

[3] Ibid., 11, 12.

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> hidden way and can be seen only with the eye of faith. The eye of reason sees only bread and wine. Holy Communion is a celebration which is not just a sentimental exercise of remembering. Christ and the forgiveness he gives are really present and are given for the strengthening of faith now.[1]

The modern hymn on Holy Communion by Jaroslav J. Vajda (1919-) was then quoted:

> Now the silence
> Now the peace
> Now the empty hands uplifted
>
> Now the kneeling
> Now the plea
> Now the Father's arms in welcome
>
> Now the hearing
> Now the power
> Now the vessel brimmed for pouring
>
> Now the body
> Now the blood
> Now the joyful celebration....[2]

In a definition for study purposes, the following was offered:

> What is Communion?
>
> It is commanded by Christ for the strengthening of faith.
> It used bread and wine; Christ's body and blood is received....[3]

In discussing the meal aspect of Communion the Book for Parents told of what the Lord did:

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[1] Ibid., 12.

[2] Ibid., 12, 13.

[3] Ibid., 16.

> Our Lord desired to leave his disciples something uniquely meaningful when he would no longer be physically present with them. He chose the common foods of bread and wine to be his body and blood in living presence with his disciples whenever they gathered.[1]

The third of the books, a _Book for Communicants_, attempted to present aspects of the Real Presence in language understandable for fifth-graders. After the authors set down the biblical accounts of the Lord's Supper, the simple sentences followed:

> When we eat bread and wine in Holy Communion Jesus is present with us. God meets his people in Holy Communion...
>
> Holy Communion is a meal for the family of God. Christ is present, joining us with God in Holy Communion....[2]

The book explained the table aspect of Holy Communion:

> In Holy Communion we are at the table of the Lord. It is a great meal. It is being with Christ who is the host. It is a family meal. It is being together. It is talking with each other.[3]

The eating and drinking were described:

> Holy Communion is eating and drinking. Food and drink are part of God's creation. They are what

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[1] _Ibid._, 23.

[2] Herbert F. Brokering and Michael C.D. McDaniel, _Welcome to the Lord's Table: Book for Communicants_, Minneapolis: Augsburg Publishing House, and the, Philadelphia: Board of Publication, Lutheran Church in America, 1971, 5, 7.

[3] _Ibid._, 9.

> we need to live.
>
> Jesus used bread and wine. It was the most common food in his day. Today we use these same foods in Holy Communion. Jesus is with us in the eating and drinking of Communion.[1]

In teaching that Holy Communion is an experience just as one has many experiences in life, the book pointed out that:

> ...Holy Communion is important in our daily lives. It is Christ present in life today. Holy Communion is part of the way God cares for us, his people. And we care for one another. It is a way in which we experience the presence of Christ. He is with us where we live.[2]

Teaching how the presence of Christ is relevant to daily problems and questions and doubts the book continued:

> Holy Communion is the gathering of the family of God. We all come as children, having questions and concerns. Some of these are problems and they hurt. Some of them make us feel guilty and have doubts...It is good to talk to God in prayer about them.
>
> God sent Christ to join us in Holy Communion. He comes where there is trouble and he brings us peace. Christ is with us always.[3]

The final part of the Book for Communicants is a history behind the celebration feature of God's people and the coming of his Son. From this story the researcher read:

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[1] Ibid., 10.

[2] Ibid., 13.

[3] Ibid., 15.

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> Jesus gave his disciples bread and wine in the Upper Room...By giving his disciples bread and wine, Jesus was joining them in a wonderful and mysterious way, sharing his body and blood in the bread and wine...
>
> ..."The Lord's Supper" is the name of the new covenant. It reminds us that it is the Lord himself who invites us, provides this meal, and welcomes us to his table.
>
> It is also called "Holy Communion." This stresses the community or fellowship Christ's body and blood create, bringing all men together in the forgiveness of sins and the power of Jesus' new life.[1]

All three of these catechetical books have stressed the Real Presence and were in accord with early Lutheran confessional statements.

In a new catechetical series published by the Lutheran Church in America, the Holy Communion was explained in a workbook entitled Celebration! The explanation given by the author was subject to theological misunderstanding because of his choice of wording. He stated:

> Lutherans teach that Christ is really present in the bread and wine of Holy Communion. Of course this doctrine of the Real Presence doesn't mean what it literally says. Christ is not present in the sense of an actual flesh and blood person. But he is with us. The record reads, "This is my body...this is my blood." We take that "is" seriously. The bread and wine do not stand for or represent or symbolize Jesus. They are, in a spiritual and special sense, Christ himself present at the meal with us.[2]

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[1] Ibid., 20-22.

[2] John Stevens Kerr, Celebration!, Philadelphia: Lutheran Church Press, 1971, (Catechetical Series, Level 1, Unit C), 25.

The author, John Stevens Kerr, chose unfortunate wording when he stated, "Of course this doctrine of the Real Presence doens't mean what it literally says. Christ is not present in the sense of an actual flesh and blood person." His use of the word, "literally," stands in opposition to Affirmative Thesis 2, the Epitome of the Formula of Concord, which used another form of the same word:

> 2. We believe, teach, and confess that the words of the testament of Christ are to be understood in no other way than in their literal sense, and not as though the bread symbolized the absent body and the wine the absent blood of Christ, but that because of the sacramental union they are truly the body and blood of Christ.[1]

Quite clearly the above confessional statement says Lutherans are to understand the Real Presence "...in no other way than in their literal sense...." Kerr's objection must be rejected.

Kerr stated that "Christ is not present in the sense of an actual flesh and blood person." Either the Lutheran Confessions state Christ is actual or they have been misread. For everywhere they have always stated that Christ's Presence is real, true, essential, substantial, etc. What Kerr has not said is that the mode of Christ's Presence is different from the mode of presence of persons, for instance, at a celebration of Holy Communion. This paragraph of his will cause confusion and misunderstanding. When Kerr used the word "sense" he should have used the word

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[1] Tappert, 482.

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"mode" as the Formula of Concord did:

> The fourth ground is that God has and knows various modes of being at a given place, and not only the single mode which the philosophers call local or spatial.[1]

Kerr was correct when he stated that "The bread and wine do not stand for or represent or symbolize Jesus. They are, in a spiritual and special sense, Christ himself present at the meal with us." He could have said Christ was present "in" the meal of bread and wine, rather than "at the meal."

Kerr's later statements, however, attested more accurately to the Real Presence as Lutherans confessed it when he wrote:

> ...It is the joy of God's presence... "Lo, I am with you always" reminds us that he is present even now...
>
> ...The prayer...reminds us of the three dimensions of time in which Jesus comes: he came long ago; he comes right now wherever we are; he will come again in a special way sometime in the future...
>
> ...When we commune, we declare our faith that Jesus comes to us...
>
> ...Christ comes to us in the bread and wine to assure us of our forgiveness...
>
> ...In Holy Communion, we gather as a congregation to have supper with Jesus. We are together and our Lord is with us...
>
> ...Holy Communion, by bringing us dramatically into fellowship with Christ, also provides strength....[2]

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[1] Ibid., 483.

[2] Kerr, 26.

Kerr later explained the second part of the liturgy, called in the Service Book and Hymnal[1] "The Thanksgiving":

> This is English for the Greek word Eucharist. This title "Thanksgiving" gives you the flavor of this marvelous part of the worship service. It is truly a time of thanksgiving, for it is a time when Christ comes to us in an especially personal and intimate way.
>
> ...in The Thanksgiving...The congregation, gathered together to give praise and hear God's word, comes to the altar to receive the body and blood of the risen Christ.[2]

His treatment of the Words of Institution was inadequate:

> ...The Words of Institution are always said in connection with communion. This is not because the words have some magic power, but because these words tell us briefly what the sacrament is all about.[3]

The Words of Institution did not have "magic power" but they do have "efficacious power" to effect the Real Presence of Christ. They are not merely declaratory in nature as Kerr stated, "...because these words tell us briefly what the sacrament is all about." Rather Article VII of the Solid Declaration of the Formula of Concord emphatically asserts:

> ...For the truthful and almighty words of Jesus Christ which he spoke in the first institution were not only efficacious in the first Supper but they still retain their validity and efficacious power in all places where the Supper is observed according to

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[1] Service Book and Hymnal, Minneapolis: Augsburg Publishing House, and, Philadelphia: Board of Publication, Lutheran Church in America, Eighth Printing, Music Edition, August, 1964, 9 or 29 or 58.

[2] Kerr, 26.

[3] Ibid., 36.

> Christ's institution and where his words are used, and the body and blood of Christ are truly present, distributed, and received by the virtue and potency of the same words which Christ spoke in the First Supper.[1]

Kerr's research or knowledge of the theology of the Real Presence is shallow. The researcher, on the basis of the above evidence, concluded thus far that this coverage was inadequate.

This inadequate treatment was continued when Kerr explained the remembrance portion of "The Prayer of Thanksgiving" in the liturgy:

> Thus, when we "remember our Lord" in worship, we bring him from the past into the present....[2]

Diametrically opposite to this statement is that of Affirmative Thesis 3 of the Epitome of the Formula of Concord:

> 3. Concerning the consecration we believe, teach, and confess that no man's work nor the recitation of the minister effect this presence of the body and blood of Christ in the Holy Supper, but it is to be ascribed solely and alone to the almighty power of our Lord Jesus Christ.[3]

"We" do not "bring him from the past into the present...." as Kerr stated about the Words of Institution and The Prayer of Thanksgiving! Christ has never been brought into the present by us. He alone accomplishes his presence.

It can now be further concluded that there is enough in Kerr's

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[1] Tappert, 583

[2] Kerr, 36.

[3] Tappert, 482

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Celebrate! which could be capable of misunderstanding that these words in the publication could be held in question. At the very least the workbook should be thoroughly edited and revised by a competent Lutheran theologian before additional copies are circulated to readers and teachers.

Kerr continued his misconception of the mode of Christ's Presence in Holy Communion in *A Teacher's Resource Book for Celebration!* when he offered the following comments on the Real Presence to prospective teachers:

> Referring back to "Luther's comments," you can note that Luther has the Real Presence in mind when he defines Communion as the sacrament "...in which he (Christ) gives us his body and blood in and with the bread and wine." The phrase "in and with" does not literally describe the mode of Christ's presence. It is a comprehensive term to indicate that Christ is present in the elements.[1]

On the contrary, Luther used the term "in, with, and under" exactly to explain the mode of Christ's presence as when Luther is quoted in the Solid Declaration of the Formula of Concord in several instances,[2] which have been used time and again in this study by the researcher. The Confessions use the term "literal" to describe Christ's presence.

It must be concluded that the guide for teachers should undergo the same scrutiny as that of the book *Celebrate!* itself.

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1 John Stevens Kerr, *A Teacher's Resource Book for Celebration!*, Philadelphia: Lutheran Church Press, 1971 (Cathedral Series, Level 1, Learning Unit C), 26, 27.

2 *Tappert*, 573, 575, 586, 587.

A catechetical book prepared for adult education, *Basic Christian Teachings*, has been in use for almost a quarter century. Written by Martin J. Heinecken, now Professor Emeritus of Systematic Theology at the Lutheran Theological Seminary at Philadelphia, the section on the Real Presence provided a backward, present, and future emphasis and a comparison of the Lutheran teaching with that of the Roman Catholic and Reformed traditions.

> The Lord's Supper therefore has a backward reference to the hour of deliverance on Calvary. It is not, as Roman Catholics teach, an unbloody repetition of the sacrifice on Calvary, for that sacrifice was once for all and all sufficient; but it does bring Calvary forward in time, so that all people of all generations may be contemporary with it. The element of time is eliminated, and we are there on Calvary's hill, as the negro spiritual has it, while they are crucifying our Lord. Yet it is the risen, living Lord who is present in the Sacrament and makes available to us all the benefits of his life and death.
>
> ### The Real Presence
>
> We must insist on the real presence of the risen Christ in the Sacrament. Some regard the Sacrament as only a symbol which serves to remind us of our Lord. The bread and wine are like objects which belonged to an absent loved one, and which serve to recall him, while he himself is as far away as ever. But to us Christ is really present, as Luther says, *in*, *with*, and *under* the humble vehicles of bread and wine.
>
> Others think that the risen Christ remains at the right hand of the Father on heaven's throne, and that a man must fly to God's throne on the wings of faith and there experience his presence. But this would be to deny the whole sum and substance of our faith, namely the Incarnation, when the Son of God left heaven's throne and came down to the earth and sojourned among men. What he once did he can still do today. As once the Son of God imprisoned himself for love, and he who pervades the universe was present

> altogether at a definite space and time, so does he imprison himself again and again and come to be with his own and impart himself to them so that they may feed on him as on meat and drink. Here the mystical union reaches its height, as the Lord accepts us just as we are, and we, laying bare our inmost souls, joyfully receive him, his body and his blood under the form of bread and wine, to the forgiveness of sins and strengthening of our faith.
>
> We believe in a real presence, but not in transubstantiation, effected by a priest. This is the view that the priest, because of his ordination, has the power to change the bread and wine into the body and blood of Christ, so that though it still may have all the outward appearances of bread and wine it actually has been changed into the body and blood of Christ. This literally gives to man the power to call God down from heaven and puts God at man's disposal to do with as he wills.
>
> We believe, on the other hand, that Christ comes down at his own initiative. The bread and wine remain just what they are, but they serve as the vehicle of the heavenly gift. Throughout the whole act of the Sacrament the glorified Christ is truly present in, with, and under the bread and wine.
>
> Finally, like the Passover, the Sacrament also has a forward reference. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come (I Corinthians 11:26). This Sacrament of a preliminary union with the Lord, in faith points forward confidently to the fulfillment when the Lord shall return in glory, stripped of the servant form, and men shall sit down in the new heaven and the new earth at the marriage supper of the Lamb.[1]

It can be concluded that this explanation is in accord with the Lutheran confessional stand for it affirmed the Real Presence of the living Christ, the presence of both bread and wine and the true Body and Blood of Christ in the sacramental action, that Christ effects his own presence, and disregards the symbolical and transubstantiational doctrines.

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[1] Martin J. Heinecken, Basic Christian Teachings, Philadelphia, Pennsylvania: The Muhlenberg Press, 1949, 127-129.

Communing All Baptized Persons Regardless of Age

Although the Sixth Biennial Convention of the Lutheran Church in America did not vote to adopt "The Report of the Committee to Study the Practice of Communing All Baptized Persons Regardless of Age," when it met in Dallas, Texas, on July 6, 1972, it did, in postponing any action until 1974, vote that the report be made a part of a study of theological affirmations, which was adopted by the convention.[1]

Included in the report were statements bearing on the Real Presence:

> ...The Sacrament of Holy Communion, then, is in its very nature, the sustaining sacrament. It is not initiatory. The sustaining function is indicated by the eating and drinking which support the new life born out of the waters of baptism. It is for those who by baptism have already entered into the redeemed family of God and thereby been made eligible to have fellowship with the Lord at his table. In simple terms, it is the act by which God strengthens his baptized, redeemed children in their relation to him and to each other. Holy Communion...by its very nature is to be repeated...
>
> ...Holy Communion...is communion with the risen, living Lord, who is present and, under the forms of bread and wine, imparts himself--the body that was broken and the blood that was shed. At the Communion table believers are joined with their Lord...

---

[1] Minutes-Sixth Biennial Convention, Philadelphia, Pa.: Board of Publication of the Lutheran Church in America, 1972, 735.

> ...While in the sacrament Christians rejoice in God's creation, of which both man and the elements of bread and wine are a part, the real occasion for celebration is related to sins forgiven and to the reconciliation wrought by him whose body and blood are received in sacramental mystery....[1]

This committee recommended that the Lutheran Church in America "...continue its present practice of admitting children to participation in Holy Communion when they have some knowledge and understanding of the gospel and the Lord's Supper."[2] The basis upon which this recommendation was made lay in the biblical admonition concerning the Real Presence in First Corinthians 11:29 as the report confirmed:

> ...the church quite properly continues to take seriously Paul's insistence on the need for discerning the body of Christ...
>
> ...Biblical scholars point out that there are two dimensions to Paul's idea of discernment. One is the discerning of the body of Christ in the distributed elements of bread and wine. The other dimension is the discerning of the body of Christ in the fellowship of believers gathered around the Lord's Table. Infants are not yet capable of discerning the body of Christ in either dimension of its meaning.[3]

The researcher has concluded that the above statements support the Lutheran doctrine of the Real Presence.

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[1] Ibid., 195, 196.

[2] Ibid., 204.

[3] Ibid., 203.

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The Liturgy

The actual setting of the Sacrament of the Altar is in The Communion or The Service as found in the Service Book and Hymnal. The book was authorized by many Lutheran bodies in 1958, among them the four Lutheran churches which were predecessors to the present Lutheran Church in America--namely, The American Evangelical Lutheran Church, The Finnish Evangelical Lutheran Church--Suomi Synod, The Augustana Evangelical Lutheran Church, and The United Lutheran Church in America. The liturgy and hymns of this Service Book and Hymnal are still in use at the present.

That the commission which prepared this book was concerned with doctrine as well as worship was evidenced by these statements in the "Preface to the Liturgy:"

> ...In worship, as in doctrine, the Lutheran Church is part of the "one, holy, catholic and apostolic Church...."
>
> ...At the same time the study of the liturgy has demonstrated more fully the profound inner identity of the liturgical endeavors of the reformers with the evangelical nature of the original eucharistic service....[1]

Concern with the Real Presence is further evidenced by these comments on the Real Presence which were made by Luther D. Reed, Chairman of "The Commission on the Liturgy and Hymnal," in his book, The Lutheran Liturgy:

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[1] "Preface to the Liturgy," in Service Book and Hymnal, Minneapolis, Minnesota: Augsburg Publishing House, and, Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, Eighth Printing, August, 1964, vi, vii.

> The Lutheran doctrine...rests upon the Lutheran conception of the Gospel as comprehending both the audible and the visible Word...In the visible Word of the Sacrament these are applied individually in the forgiveness and grace given the worshiper through the gift of the body and blood of Christ received in faith...
>
> ...By the Real Presence is understood the presence of the whole Christ in the Sacrament--the human as well as the divine Christ. The Lutheran denies as strongly as does the Calvinist the teaching of transubstantiation but he believes as strongly as does the Roman Catholic in the Real Presence itself...
>
> ...The Lord's Supper...is an act of the Church in obedience to Christ's command...Its historical recollections point directly to the Upper Room and to the Cross on Calvary...
>
> ...All this centers in the reality of the Presence. If Christ is truly present, all this is true...This is why the Lutheran attaches so much importance to this doctrine. The late Charles M. Jacobs has expressed...in a glowing passage: "This sacrament gathers into itself all the elements of the Christian Gospel...The Real Presence of Christ with the bread and wine of the Eucharist presents no difficulties of faith...If we believe that, in the Resurrection, Christ's human body was transformed, and became, in St. Paul's phrase, 'a spiritual body,' why should we stumble at the thought of a'bodily presence'?...
>
> "That in the Lord's Supper Christ comes to us...in His very person...that we may know Him close to us, 'closer to us than breathing and nearer than hands or feet'; that our souls can feel His nearness, our hearts go out to Him in adoration, our lives be renewed by contact with His own--that is the meaning of the Real Presence...
>
> "We who believe in this Presence are sure that it is 'real.' It is not contingent upon the faith of those who receive or those who administer the Sacrament, but it is for all alike, for believers and unbelievers, for the godly and the ungodly.

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> It depends in no way upon our perception of it. But to those who are conscious of it, it becomes an additional assurance of the promise, which the Sacrament confers...."[1]

Reed, in describing the facet of mystery connected with the actual liturgy, stated:

> Not only the Preface with its exalted phrases, and the Sanctus with its praise to the Holiest, but the reverence before the altar and the kneeling communion--all expressed the sense of mystery which centered in the Real Presence and which declared with Augustine and Paul and John that in some mystic but real way we are incorporated in Christ and Christ in us. This sacramental presence and sacramental power are indescribable because incomprehensible. Because of this, the Presence though focused in the elements must not be too definitely limited or too sharply localized. Our thought must extend to include Christ's presence as High Priest throughout the entire transaction, and the further mystery of Christ's presence in His Body, the Church....[2]

Although Luther excluded the historical canon from his _Formulae Missae_ (Form of the Mass) of 1523 and from his _Deutsche Messe_ (German Mass) of 1526,[3] the _Service Book and Hymnal_ of 1958 permitted the use of "The Prayer of Thanksgiving," which contains the "Words of Institution," or the use of the "Words of Institution" alone.

THE PRAYER OF THANKSGIVING

> HOLY art thou, Almighty and Merciful God. Holy art thou, and great is the Majesty of thy glory. Thou

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[1] Luther D. Reed, _The Lutheran Liturgy_, Philadelphia, Pa.: Muhlenberg Press, 1947, 219-221.

[2] _Ibid_., 231.

[3] Bard Thompson, _Liturgies of the Western Church_, Cleveland: The World Publishing Company, 1961, 93-140.

didst so love the world as to give thine only-
begotten Son, that whosoever believeth in him might
not perish, but have everlasting life; Who, having come
into the world to fulfill for us thy holy will and to
accomplish all things for our salvation,
IN THE NIGHT IN WHICH HE
WAS BETRAYED, a TOOK
BREAD: AND, WHEN HE HAD
GIVEN THANKS, HE BRAKE
IT AND GAVE IT TO HIS
DISCIPLES, SAYING, TAKE,
EAT: THIS IS MY BODY, WHICH IS GIVEN FOR
YOU: THIS DO IN REMEMBRANCE OF ME.

(a) Here he shall
take the BREAD in
his hand.

AFTER THE SAME MANNER ALSO,
HE b TOOK THE CUP, WHEN
HE HAD SUPPED, AND, WHEN
HE HAD GIVEN THANKS, HE
GAVE IT TO THEM, SAYING,
DRINK YE ALL OF IT: THIS CUP IS THE NEW
TESTAMENT IN MY BLOOD, WHICH IS SHED FOR
YOU, AND FOR MANY, FOR THE REMISSION OF
SINS; THIS DO, AS OFT AS YE DRINK IT, IN
REMEMBRANCE OF ME.

(b) Here he shall
take the CUP in
his hand.

Remembering, therefore, his salutary precept, his
life-giving Passion and Death, his glorious Resurrection and Ascension and the promise of his coming
again, we give thanks to thee, O Lord God Almighty,
not as we ought, but as we are able; and we beseech
thee mercifully to accept our praise and thanksgiving,
and with thy Word and Holy Spirit to bless us, thy
servants, and these thine own gifts of bread and wine,
so that we and all who partake thereof may be filled
with heavenly benediction and grace, and, receiving
the remission of sins, be sanctified in soul and
body, and have our portion with all thy saints.
And unto thee, O God, Father, Son and Holy Spirit,
be all honor and glory in thy holy Church, world
without end. Amen.[1]

The Confessions do not preclude a Prayer of Thanksgiving or Eucharistic Prayer containing the Words of Institution, but they insist always upon the use of the Words of Institution, as stated in Article VII, the Epitome of the Formula of Concord:

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[1] *Service Book and Hymnal*, 11 or 34 or 62.

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> 4. But at the same time we believe, teach, and confess with one accord that in the celebration of the Holy Supper the words of Christ's institution should under no circumstances be omitted, but should be spoken publicly....[1]

In the above "Prayer of Thanksgiving," it was noted that bread and wine are mentioned after the Words of Institution were spoken, maintaining the Lutheran position that bread and wine remain throughout the entire sacramental action.

During the Communion when the minister gives the bread to the communicant he says, "The Body of Christ, given for thee;" and when he gives the cup he says, "The Blood of Christ, shed for thee."[2] After the bread and the cup have been distributed, the minister announces, "The Body of our Lord Jesus Christ and his precious Blood strengthen and preserve you unto eternal life."[3]

In the Lutheran liturgy of the Service Book and Hymnal, the Words of Institution as they are said in the Prayer of Thanksgiving, or alone, along with the declarative formulae spoken during and after the distribution of the sacrament attest to the Real Presence as established in The Book of Concord. The entire action of the Lord is carried out. After the Words of Institution are spoken and the sacrament given, the elements are spoken of as the Body and Blood of Christ. According to all the Confessions pre-

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[1] Tappert, 482, 483.

[2] Service Book and Hymnal, 13 or 38 or 66.

[3] Ibid., same pages.

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viously reviewed, this is what was declared to be the Lutheran doctrine of the Real Presence--the Body and Blood of Christ under the bread and the wine. It was concluded that this section of the liturgy was faithful to the Confessions.

Of the four possible prayers, one of which is to be prayed at each liturgy, towards the end of The Service, the third read:

> ALMIGHTY God, who givest the true Bread which cometh down from heaven, even Thy Son, Jesus Christ our Lord: Grant, we beseech thee, that we who have received the Sacrament of his Body and Blood may abide in him, and he in us, that we may be filled with the power of his endless life; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.[1]

This prayer further affirmed the conclusion reached by the investigator that this section of the liturgy was "faithful to the Confessions."

Collects and Prayers

The Collect (proper prayer for a holy day) for Thursday of Holy Week attested to the Real Presence:

> O LORD God, who hast left unto us in a wonderful Sacrament a memorial of thy Passion: Grant, we beseech thee, that we may so partake of this Sacrament of thy Body and Blood, that the fruits of thy redemption may continually be manifest in us; who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. Amen.[2]

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[1] *Ibid.*, 14, 39, 69, 235.

[2] *Ibid.*, 87.

In the section, "Collects and Prayers," of the Service Book and Hymnal, there are prayers for private devotion, several of which it was discovered emphasize the Real Presence:

6. Before Holy Communion

> DIRECT and control us, O Lord, always and everywhere with heavenly light; that we may both discern with clear vision and share with worthy effect that mystery of which thou hast willed us to partake; through Jesus Christ our Lord. Amen.

7. Before Holy Communion

> WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies: We are not worthy so much as to gather up the crumbs under thy Table; but thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son, and to drink his Blood in these holy mysteries, that we may continually dwell in him and he in us, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood. Amen.

. . . .

9. After Holy Communion

> O MERCIFUL Father, we render thee thanks and praise that thou hast vouchsafed to feed us, thine unworthy servants, with the precious Body and Blood of thy dear Son; and we pray that by thy grace we may walk worthy of our holy calling, and learn to adorn the doctrine of God our Saviour in all things; through the same Jesus Christ, thy Son, our Lord. Amen.

. . . .

11. After Holy Communion

> WE give thanks to thee, Almighty God, that thou hast refreshed us with this Sacrament of thy love, and hast granted to us the presence of thy Son, even Jesus Christ our Lord; and we beseech thee to

> strengthen our faith in thee and to increase our love
> toward one another; through the same thy Son,
> Jesus Christ our Lord. Amen.[1]

The Order for Public Confession

Several occasional services are included in the Service Book and Hymnal, one of which is "The Order for Public Confession" to be used when a Service of Preparation for Holy Communion is held on a day before an actual Communion liturgy. Included in this order is a part, "The Exhortation," provided to examine itself, and speaks of the Real Presence:

> ...he hath instituted the Sacrament of the Altar in which he giveth us his Body and his Blood to eat and to drink. Whosoever eateth this Bread and drinketh this Cup, firmly believing the words of Christ, liveth in Christ and Christ in him, and hath eternal life...
>
> ...For as we are all partakers of this one Bread and drink of this one Cup, so are we all one body in him.[2]

The Hymns

Many of the hymns in the Service Book and Hymnal, the researcher discovered, affirm the doctrine of the Real Presence. In the section, "Holy Communion," the following are representative:

Deck Thyself With Joy and Gladness

3. Humbly now I bow before thee.
And in penitence adore thee;
Worthily let me receive thee,
Perfect peace and pardon give
me.[3]

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[1] Ibid., 234, 235.

[2] Ibid., 250, 251.

[3] Ibid., Hymn 262 (Author, Johann Franck, 1618-77).

O God, Unseen Yet Ever Near

1. O God, unseen, yet ever near,
Thy presence may we feel;
And thus, inspired with holy fear
Before thine altar kneel.

3. We come, obedient to thy word,
To feast on heavenly food;
Our meat the Body of the Lord,
Our drink his precious Blood.[1]

Lord Jesus Christ, We Humbly Pray

1. Lord Jesus Christ, we humbly pray,
Refresh thy people here today;
Beneath these forms of bread and wine,
Enrich us with thy grace divine.

2. Our trembling hearts cleave to thy word,
All thou hast said thou dost afford;
All that thou are we here receive,
And all we are to thee we give.

3. One bread, one cup, one body, we,
United by our life in thee,
Thy love proclaim till thou shalt come,
To bring thy scattered loved ones home.[2]

According to Thy Gracious Word

2. Thy Body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.[3]

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[1] *Ibid.*, Hymn 263 (Author, Edward Osler, 1798-1863).

[2] *Ibid.*, Hymn 265, (Author, Henry Eyster Jacobs, 1844-1932).

[3] *Ibid.*, Hymn 266, (Author, James Montgomery, 1771-1854).

Be Still, My Soul, for God is Near

1. Be still, my soul, for God is near,
The great High Priest is with thee
now!
The Lord of Life himself is here,
Before whose face the angels bow.

2. To make thy heart his lowly throne,
Thy Saviour God in love draws nigh;
He gives himself unto his own,
For whom he once came down to die.

3. He pleads before the mercy-seat,
He pleads with God, he pleads for
thee;
He gives thee bread from heaven
to eat:
His Flesh and Blood in mystery.

4. I come, O Lord, for thou dost call,
To blend my pleading prayer with
thine;
To thee I give myself, my all,
And feed on thee, and make thee
mine.[1]

Author of Life Divine

1. Author of life divine,
Who hast a table spread,
Furnished with mystic wine
And everlasting bread,
Preserve the life thyself hast
given,
And feed and train us up for
heaven.[2]

Shepherd of Souls, Refresh and Bless

3. Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us, and spread
Thy table in our heart.

4. Lord, sup with us in love divine;
Thy Body and thy Blood,

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[1] *Ibid.*, Hymn 267, (Author, William Dalrymple Maclagan, 1826-1910).

[2] *Ibid.*, Hymn 268, (Author, Charles Wesley, 1707-88).

That living bread, that heavenly
  wine,
Be our immortal food.[1]

A Voice, a Heavenly Voice I Hear

1. A voice, a heavenly voice I hear!
Arise, O soul, come and draw near
To hallow and revere
The day the Lord thy God doth make,
And of the bread of life partake.[2]

O Bread of Life From Heaven

1. O Bread of Life from heaven,
To weary pilgrims given,
O manna from above!
The souls that hunger feed thou,
The hearts that seek thee lead thou,
With thy most sweet and tender love.

3. O Jesus, by thee bidden,
We here adore thee, hidden
'Neath forms of bread and wine;
Grant, when the veil is riven,
We may behold in heaven
Thy glorious countenance divine.[3]

Thee We Adore, O Hidden Saviour, Thee

1. Thee we adore, O hidden Saviour, thee,
Who in thy sacrament art pleased to
  be;
Both flesh and spirit in thy presence
  fail,
Yet here thy presence we devoutly
  hail.

2. O blest memorial of our dying Lord,
Who living bread to men doth here
  afford!

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[1] *Ibid.*, Hymn 269, (Author, James Montgomery, 1771-1854).

[2] *Ibid.*, Hymn 270, (Author, Johan Wallin, 1779-1839).

[3] *Ibid.*, Hymn 271, (Latin hymn, cir. 1661).

O may our souls forever feed on thee,
And thou, O Christ, forever precious
be.

3. Fountain of goodness, Jesus, Lord
and God,
Cleanse us, unclean, with thy most
cleansing Blood;
Increase our faith and love, that
we may know
The hope and peace which from thy
presence flow.

4. O Christ, whom now beneath a veil
we see,
May what we thirst for soon our
portion be,
To gaze on thee unveiled, and see
thy face,
The vision of thy glory and thy
grace.[1]

Draw Nigh and Take the Body of the Lord

1. Draw nigh and take the Body of the
Lord,
And drink the holy Blood for you
outpoured.

2. Saved by that Body, hallowed by that
Blood,
Where-by refreshed, we render thanks
to God.

7. With heavenly bread makes them that
hunger whole,
Gives living waters to the thirsty
soul.[2]

The researcher discovered that the following hymn was the only one in the Service Book and Hymnal which mentioned the actual words, real presence. A non-Lutheran, Charles Wesley, authored the hymn. He was a brother to John Wesley, founder of the methodist movement, who had had a profound religious experience while listening May 24, 1738, to a reading of Luther's preface to the *Commentary on Romans*.[1]

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[1] Ibid., Hymn 272, (Author, St. Thomas Aquinas, 1227-74).

[2] Ibid., Hymn 273, (Latin hymn, VII cent.).

Victim Divine, Thy Grace We Claim

3. We need not now go up to heaven
To bring the long-sought Saviour
down;
Thou art to all already given,
Thou dost e'en now thy banquet
crown:
To every faithful soul appear,
And show thy real presence here.[2]

Here, O My Lord, I See Thee Face to Face

1. Here, O my Lord, I see thee face to
face;
Here would I touch and handle things
unseen;
Here grasp with firmer hand eternal
grace,
And all my weariness upon thee lean.

2. Here would I feed upon the bread of
God,
Here drink with thee the royal wine
of heaven;
Here would I lay aside each earthly
load,
Here taste afresh the calm of sin
forgiven.[3]

Let All Mortal Flesh Keep Silence

1. Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in his hand

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[1] Kenneth Scott Latourette, *A History of Christianity*, New York: Harper and Brothers, 1953, 1025.

[2] *Service Book and Hymnal*, Hymn 274, (Author, Charles Wesley, 1707-88).

[3] *Ibid.*, Hymn 275, (Author, Horatius Bonar, 1808-89).

Christ our God to earth descendeth,
Our full homage to demand.

2. King of kings, yet born of Mary,
As of old on earth he stood,
Lord of lords in human vesture,
In the Body and the Blood
He will give to all the faithful
His own self for heavenly food.[1]

Several hymns recalled the Real Presence, and they were found in the section, "Post-Communion:"

O Jesus, Blessed Lord, to Thee

1. O Jesus, blessed Lord, to thee
My heartfelt thanks forever be,
Who hast so lovingly bestowed
On me thy Body and thy Blood.

2. Break forth, my soul, for joy and say,
'What wealth is come to me this day,
My Saviour dwells within me now,
How blest am I, how good art thou!'[2]

O Living Bread From Heaven

1. O living bread from heaven,
How hast thou fed thy guest!
The gifts thou now hast given
Have filled my heart with rest.
O wondrous food of blessing,
O cup that heals our woes,
My heart, this gift possessing,
In thankful song o'er-flows!

2. My Lord, thou here hast let me
Within thy holiest place,
And there thyself hast fed me
With treasures of thy grace;

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[1] Ibid., Hymn 281, (Liturgy of St. James).

[2] Ibid., Hymn 284, (Author, Thomas Hansen Kingo, 1634-1703).

And thou hast freely given
What earth could never buy,
The Bread of Life from heaven,
That now I shall not die.[1]

Discovered also were other hymns which testified to the Real Presence, but which were not in the sections pertaining to Holy Communion:

At the Lamb's High Feast We Sing

1. At the Lamb's high feast we sing
Praise to our victorious King
Who hath washed us in the tide
Flowing from his pierced side;
Praise we him, whose love divine
Gives his sacred Blood for wine,
Gives his Body for the feast,
Christ the victim, Christ the
  priest.[2]

Jesus, Thou Joy of Loving Hearts

3. We taste thee, O thou living Bread
And long to feast upon thee still;
We drink of thee, the Fountainhead,
And thirst our souls from thee to
  fill.[3]

Come, Ye Disconsolate

3. Here see the Bread of Life; see
  waters flowing
Forth from the throne of God, pure
  from above;
Come to the feast of love; come,
  ever knowing

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[1] Ibid., Hymn 285, (Author, Johann Rist, 1607-67).

[2] Ibid., Hymn 95, (Based on the Latin).

[3] Ibid., Hymn 483 (Ascribed to St. Bernard of Clairvaux, 1091-1153).

Earth has no sorrow but heaven can
remove.[1]

The researcher, upon careful investigation, has concluded that these excerpts taken from the liturgy, the collects and prayers, hymns and other sections of the *Service Book and Hymnal* have affirmed the doctrine of the Real Presence and have not conflicted with it.

Recent Liturgical Forms

In the late 1960's and early 1970's the Commission on Worship of the Lutheran Church in America prepared for the congregations desiring it, a monthly booklet with a more modern wording of the 1958 liturgy. It received provisional approval by the church for use as "...an experiment in updating the liturgy...."[2] The use of the familiar second person "thou," "thee," and "thy," was replaced by "you" and "your" in the liturgical wording. The one major suggested change was in adding some words to "The Prayer of Thanksgiving." The following was taken from one of the booklets:

> ...and we ask you to accept our praise and thanksgiving mercifully, and with your Word and Holy Spirit to bless us, your servants, and these your own gifts of bread and wine *so that the bread which we break may be the sharing of the body of Christ and the cup of blessing which we bless may be the sharing of the*

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[1] *Ibid.*, Hymn 569 (Author of this stanza, Thomas Hastings, 1784-1872; stanzas 1, 2, author, Thomas Moore, 1779-1852).

[2] *Celebrate*, Philadelphia, Pa.: Board of Publication, Lutheran Church in America, Advent, 1969, 1:1, 2.

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> blood of Christ and that we and all who partake of them may be filled with heavenly blessing and grace....[1] (underlining added by researcher)

It must be remembered that in the 1958 liturgy the addition of a prayer of thanksgiving was an innovation since Luther himself had removed such from his masses.[2] In "The Prayer of Thanksgiving" of the 1958 liturgy, after the Words of Institution were spoken, only bread and wine were mentioned by word in the text of the prayer. Possibly this was done to assure there would be no mistake that bread and wine still remain throughout the sacramental action. The above version of "The Prayer of Thanksgiving" mentions bread and wine and body and blood after the Words of Institution have been spoken. This is a more accurate fulfilling of the doctrine of the Real Presence which maintains the presence of bread and wine and body and blood of Christ, the latter which was effected through the Word of God spoken in

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[1] *Ibid.*, 19.

[2] Researcher's note: During the researcher's years at the Lutheran Theological Seminary, Philadelphia, Pennsylvania (1953-1956), on one occasion (actual date unverifiable) he recalled Luther D. Reed's having placed on display the correspondence and minutes of "The Commission on the Liturgy and Hymnal" of which he was chairman. The researcher discovered the raging controversial correspondence, etc., concerning the permissive use of a prayer of thanksgiving in the new (1958, but then unpublished) liturgy. When others also discovered the controversial material and spoke openly of it, the display was abruptly removed from public scrutiny in the library and placed "under lock and key." The researcher has not been able to secure permission to see again the pertinent material.

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the sacramental action.

Celebrate presently is published as a brief four-page pamphlet available to congregations and contains no longer an updated language liturgy, but rather only a Confession of Sins or Act of Reconciliation, the proper Lesson, Epistle, and Gospel for a given Sunday or holy day, The Prayer of the Church (which changes with each issue as does the text of the Act of Reconciliation or Confession of Sins), and occasionally the Lord's Prayer and the Creed in the translation prepared by the International Consultation on English Texts. In addition "The Prayer of the Day (former Collect) is from a series prepared by the Inter-Lutheran Commission on Worship."[1]

Replacing the former Celebrate, at the request of several Lutheran churches of North America, there appeared a new publication which contained four musical settings of a provisional liturgy, prepared by The Inter-Lutheran Commission on Worship.[2]

The service is entitled, "The Holy Communion." After a brief opening with an invocation, Prayer for the Day, and a hymn of praise, the service is divided into two sections--"The Liturgy of the Word of God," and, "The Liturgy of the Eucharistic Meal."

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[1] Celebrate, Philadelphia, Pa.: Board of Publication of the Lutheran Church in America, published in bi-monthly lots with weekly numbers.

[2] Contemporary Worship 2, Services, The Holy Communion, Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pa.; Board of Publication-Lutheran Church in America; St. Louis, Missouri: Concordia Publishing House; 1970.

The entire second part of the service is considered the sacramental action (which was described in the Confessions as what Jesus did at the institution of his Supper), beginning with bringing the bread and wine to the altar as the book's commentary suggested:

> The gifts include the bread and wine needed for the Lord's Supper. Our offering thus is the first action of the Supper, corresponding to our Lord's taking of bread and wine.
>
> After taking bread and wine, Jesus gave thanks. We preface it with a dialogue introducing the great hymn Holy, holy, holy.
>
> An ordained minister always presides at the table during this portion of the service, a role reserved to him since earliest times. He represents Christ who is the host at our eucharistic meal. He also serves as our spokesman before God as he gives voice to our great thanksgiving.
>
> . . . .
>
> The actions and words in the upper room are remembered as we do this in memory of Jesus. They assure us that the promise of his presence is realized in this bread and wine we are about to receive as his body and blood.
>
> . . . .
>
> We who receive the body of Christ are the body of Christ, made so by the Holy Spirit, and given power to do his work in the world...
>
> Sharing doesn't stop with those present. We are united with Christians throughout the world and with all those present who have received the holy food through the centuries since Pentecost. With them we share the hope of the victorious coming of the Lord...
>
> . . . .

> After taking bread and wine and giving thanks, Jesus broke the bread, the third action of the Supper. St. Paul saw in the sharing of the one loaf and the one cup the symbol of our unity in Christ.
>
> Breaking the bread also reminds us of post-Easter appearances like that at Emmaus where Jesus revealed himself to his followers in this way.
>
> The action culminates as we receive the bread and wine. This is the fourth and final action of the Supper.
>
> After the meal we thank and praise God for his gifts to us.[1]

The entire liturgical action from the "great thanksgiving" on is here presented:

Presiding Minister Holy God, mighty Lord, gracious Father: endless is your mercy and eternal your reign. You have filled all creation with light and life: everything everywhere is full of your glory. You made man in your image, the crown of creation. Through Abraham you promised to bless all mankind. You rescued Israel, your chosen, the people of your promise; you sent them prophets with words of judgment and of hope. And, when the time had come, you sent your Son, born of Mary by the power of the Holy Spirit. In words and wonders he proclaimed your kingdom and was obedient to your will, even to giving his life.

At supper the night he was betrayed, our Lord Jesus took some bread in his hands;

He takes the bread in his hands.

and then, when he had given thanks to you, he broke it and he gave it to his friends. And he said, "Take this, and eat it: This is my body; it is given for you: Do this to remember me." After supper he took a cup of wine

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[1] Ibid., 10, 14, 16, 18.

He takes the cup in his hands

And after giving thanks, he gave it to them.
And he said, "Drink from this, all of you:
This cup is God's new covenant in my blood
which is poured out for you and for all mankind
for the forgiveness of sins.
Whenever you drink from it from now on, do
this to remember me."

Gracious Father, we therefore celebrate the sacrifice of our Lord by means of this holy bread and cup: rejoicing to receive all that he accomplished for us in his life and death, his resurrection and ascension; and awaiting his coming again to share with us the heavenly feast.

People Amen. Come, Lord Jesus.

Presiding Minister Send the power of your Holy Spirit upon us

He extends his hands over the bread and wine.

and upon this bread and wine, that we who receive the body and blood of Christ may be his body in the world, living according to his example, to bring peace and healing to all mankind. Join our prayers with those of your servants of every time and every place, and unite them in the ceaseless petitions of our great High Priest until he comes in power and great glory as victorious Lord of all.

All Through him, with him, in him,
in the unity of the Holy Spirit,
all honor and glory is yours,
almighty Father, now and forever.
Amen.

All Our Father in heaven,
holy be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin
against us.
Do not bring us to the test
but deliver us from evil.

For the kingdom, the power, and
the glory are yours
now and for ever.

As he breaks the bread:

Presiding Minister When we eat this bread we share the body of Christ.

As he lifts the cup:

When we drink this cup we share the blood of Christ.

People Reveal yourself to us, O Lord,
in the breaking of the bread,
as once you revealed yourself
to the disciples.

SIT

The minister and his assistants receive the bread and wine and then give them to those who come to the table. The following form of words may be used:

Presiding Minister The body of Christ (given for you).

Assisting Minister The blood of Christ (shed for you).

. . . .

STAND *After all have received:*

Presiding Minister The Lord Jesus Christ strengthen and keep you in his grace.

People Amen.[1]

. . . .

This liturgical setting and action takes a strict construction of the reenactment of the biblical accounts of the Lord's Supper and of the Lutheran confessional stance that apart from the sacramental action instituted by Christ there is no sacrament. No extra use is attached to the elements here than the steps outlined in the scriptural accounts. The researcher noted that the "blessing" said to the communicants after all have received is different from that of the 1958 liturgy. The 1958 liturgy provided the following:

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[1] *Ibid.*, 15, 17, 19.

> The Body of our Lord Jesus Christ and his precious blood strengthen and preserve you unto eternal life,[1]

while the experimental liturgy above directed the Presiding Minister to say:

> The Lord Jesus Christ strengthen and keep you in his grace.[2]

Using the "Body" and "Blood" as a blessing or benediction is not called for in the scriptural accounts of the Lord's Supper. The blessing of the latter liturgy, having removed the "Body" and "Blood" from the wording, leaves no possibility of using the elements for a purpose for which they were not intended, which is in strict accord with statements in The Book of Concord.

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[1] Service Book and Hymnal, 13.

[2] Contemporary Worship 2, 19.

Current Theological Positions

The pastors of the Lutheran Church in America are obligated to preach and teach the Word of God in accordance with the Confessions of the Church[1] and normally are taught the Confessions in the seminaries of the Church. Some candidates for ordination receive their seminary education in other than denominational seminaries.

In order to determine what is being taught concerning the Real Presence the investigator prepared a questionnaire based upon the conclusions about the Real Presence as established in Chapter IV. The questionnaire was sent to the seven seminaries of the Lutheran Church in America in the United States (one in Canada), and was further directed to the theological professors who either are currently teaching symbolics or who had taught symbolics for many years. The questionnaire was also sent to Lutheran Church in America pastors who are teaching in other than denominational seminaries, for these professors would be teaching prospective Lutheran pastors who selected not to attend the denominational seminaries. The questionnaire was also sent to one Lutheran Church in America seminary president, who writes articles for the denomination's official magazine, *The Lutheran*.

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[1] *The Occasional Services from the Service Book and Hymnal*, Philadelphia, Pennsylvania: United Lutheran Publication House, 1962, 97.

Answers were received from professors in six of the seven Lutheran Church in America seminaries, all three of the Lutheran Church in America pastors teaching in other than denominational seminaries, and from the Lutheran Church in America seminary president. From this high percentage of returned questionnaires the researcher can present the views currently being taught about the Real Presence to prospective pastors of the Lutheran Church in America.

The questionnaire (See Appendix) consisted of nineteen questions and space for optional information all contained on seven pages. This part of the investigation will take up the answers to the questionnaire question by question.

1.
My understanding, in a simple definition, is that the Sacrament of the Altar is

The classical definition, following that of Luther's Small Catechism, appeared on only one questionnaire--that of George W. Forell:

> My understanding, in a simple definition, is that the Sacrament of the Altar is the true body and blood of our Lord Jesus Christ under the bread and wine given to Christians to eat and to drink for the remission of sins, life, and salvation.[1]

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[1] Questionnaire from George W. Forell, Th.D., D.D., Professor, School of Religion, The University of Iowa, Iowa City, Iowa, March 7, 1973, 1.

Willard D. Allbeck stated that the Sacrament of the Altar is "A special encounter of the communicant with Christ in connection with receiving the elements."[1]

Walter J. Kukkonen's simple definition was "the 'family meal' Christ left his disciples to mediate and actualize his presence among his own."[2]

Joseph Sittler wrote that the Sacrament of the Altar is:

> ...an action, of Dominical origin and authority whereby the Presence of Christ and participation in the benefits of the divine redemption is offered and received.[3]

Paul L. Holmer removed the questionnaire's phrase "in a simple definition," and said that the Sacrament of the Altar is:

> ...a kind of repetition of Matt 26:26 & Mark 14:22ff. But in the manner of Paul (I Cor. 11)--where it is done not for the sake of eating but for the sake of "Do this in remembrance of me." To that extent the sacrament is eucharistic and an occasion for remembrance. How could it be anything else?[4]

Bringing in an amplification of the doctrine, Carl C. Rasmussen stated:

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[1] Questionnaire from Willard D. Allbeck, Ph.D., D.D., Professor Emeritus of Historical Theology, Hamma School of Theology, Springfield, Ohio, March 15, 1973, 1.

[2] Questionnaire from Walter J. Kukkonen, Professor of Constructive Theology/Pastoral Theology, Lutheran School of Theology at Chicago, Chicago, Illinois, March 7, 1973, 1.

[3] Questionnaire from Joseph Sittler, D.D., LL.D., Professor of Theology, Divinity School, University of Chicago, Chicago, Illinois, March 21, 1973, 1.

[4] Questionnaire from Paul L. Holmer, Ph.D., Professor of Philosophy and Theology, Divinity School, Yale University, New Haven, Conn., March 12, 1973, 1.

> Christ is always immediately present with us; and at the same time He is always speaking to us through media, which are many. This sacrament is a medium, a "means of grace," of special significance to us because His institution made it such.[1]

A more encompassing definition was that of Robert P. Roth:

> ...an outward sign of an inward grace, a token, pledge, guarantee of the presence of the risen Lord as the fulfillment of an ancient promise, the remembrance of his death and resurrection, and the proclamation of his death and resurrection until he comes in final victory. Hence we have at least seven gifts in the mystery of the sacrament: Christ's victorious presence, his sacrifice which effects forgiveness and regenerates new life, participation or communion in his body the Church, proclamation, memorial, thanksgiving, expectation and hope.[2]

Two definitions offered no mention specifically of the presence of Christ:

> The sacrament of the altar is that act of God by which he would strengthen us in our relation to Him and to each other as His baptized children.[3]

> The visible action by which God's promise of forgiveness is made personal and real.[4]

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[1] Questionnaire from Carl C. Rasmussen, D.D., LL.D., Professor Emeritus of Systematic Theology, Lutheran Theological Seminary, Gettysburg, Pennsylvania, April 4, 1973, 1.

[2] Questionnaire from Robert P. Roth, Ph.D., D.D., Dean of the Seminary, Northwestern Lutheran Theological Seminary, St. Paul, Minnesota, March 14, 1973, 1.

[3] Questionnaire from Martin J. Heinecken, Ph.D., Litt.D., Professor Emeritus of Systematic Theology, Lutheran Theological Seminary, Philadelphia, Pennsylvania, March 31, 1973, 1.

[4] Questionnarire from H. George Anderson, Ph.D., D.D., Litt.D., President Lutheran Theological Southern Seminary, Columbia, South Carolina, April 16, 1973, 1.

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These definitions depart from the simple definitions of the Sacrament of the Altar in the Augsburg Confession and the Small Catechism, except in the instance of that of George W. Forell. What they state is not false, but rather personal interpretations perhaps of what the individuals feel the sacrament conveys to them. Their views of the Real Presence become more evident as their answers to the succeeding questions proceed.

2. _My understanding of the term_, "_sacramental union_," _is_

The Formula of Concord states that the sacramental union occurs in the Holy Supper as:

> ...the two essences, the natural bread and the true, natural body of Christ, are present together here on earth in the ordered action of the sacrament, though the union of the body and blood of Christ with the bread and wine is not a personal union like that of the two natures in Christ, but a sacramental union....[1]

> ...we at times also use the formulas "_under_ the bread, _with_ the bread, _in_ the bread." We do this to reject the papistic transubstantiation and to indicate the sacramental union between the untransformed substance of the bread and the body of Christ.[2]

George Frederick Schott stated:

> ...that as the divine nature and the human nature were united in the one Person-Jesus Christ-in a personal (lasting) union, so also the total Christ is united with the bread and wine in the Holy Communion....[3]

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[1] _Tappert_, 575, 576.

[2] _Ibid_., 575.

[3] Questionnaire from George Frederick Schott, Professor of Symbolics and Christian Ethics, Lutheran Theological Southern Seminary, Columbia, South Carolina, March 6, 1973, 1.

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Most of the contributors defined the sacramental union in like words. But two did not. Robert P. Roth stated:

> Sacramental union means the effective bringing together of the sanctified sinner and the risen Lord in the living body of the Church.[1]

And Carl C. Rasmussen said:

> The only "sacramental union" is the fact of His actual use of the rite and visible elements chosen by Him.[2]

The former definition of Roth is not supported by the above definition of sacramental union from the Formula of Concord and the latter is ambiguous.

3. What is the necessity of using the Words of Institution as part of the observance of the Lord's Supper today?

Affirmative Thesis 4 of the Epitome of the Formula of Concord states that "...under no circumstances..." should the Words of Christ's institution "...be omitted, but should be spoken publicly...."[3] And also in the seventh article of the Solid Declaration of the Formula of Concord it holds that the words should always be used because "...they still retain their validity and efficacious power...."[4]

All the contributors agreed that the Words of Institution should be used.

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[1] Roth, 1.

[2] Rasmussen, 1.

[3] Tappert, 483.

[4] *Ibid.*, 583.

4. Wherein does the power to effect the Real Presence lie?

The above quotations affirm that the power to effect the Real Presence lies in the original institution by Christ himself. The power does not reside in the person saying the words, but in the words themselves.

All the contributors agreed that,

> We in no way, by anything we do "effect the Real Presence." The Presence is by His initiative alone.[1]

Rasmussen's statement is simple, but pointed. The other contributors used somewhat different wording but agreed in essence with what Rasmussen stated and with what is stated in the Formula of Concord.

5. What do you teach your students concerning the mode of the Real Presence of Christ in the sacrament?

The Formula of Concord states that

> ...the one body of Christ has three different modes, or all three modes, of being at any given place.
>
> 1. The comprehensible, corporeal mode of presence, as when he walked bodily on earth and vacated or occupied space....
>
> 2. ...secondly, the incomprehensible, spiritual mode of presence according to which he neither occupies nor vacates space but penetrates every creature, wherever he wills...in the bread and wine in the Lord's Supper....
>
> 3. Thirdly, since he is one person with God, the divine, heavenly mode...wherever God is, he must be also....[2]

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[1] Rasmussen, 2.

[2] Tappert, 586, 587.

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Anderson gave a simple and direct answer to this question when he stated:

> That Christ is "totally present" in the act of administering and receiving the sacrament under His promise.[1]

Allbeck and Kukkonen teach that it is a mystery:

> That it is a mystery, not to be rejected on the basis of logic, nor to be diagrammed by a doctrine of transubstantiation. Christ's presence cannot be locally circumscribed nor physically identified....[2]

> ...I believe and teach that it is a mystery which I cannot and need not explain. It is his presence within and among his own that is crucial; it is this that is to be experienced and believed (acted upon in trust in his power).[3]

Rasmussen stated:

> The "mode" of His Presence is quite the same, always and everywhere. Any difference lies in the media "in, with, and under" which His Presence is brought home to us.[4]

Rasmussen evidently meant that Christ present by one means or another is still Christ. Into what he is present, however, may change or be different.

Roth elaborated more when he said:

> I do not use the term Real when speaking of Christ's Presence because it leads to a quarrel between real and ideal, a fruitless philosophical debate. If it is clear that real means the opposite of imaginary,

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[1] Anderson, 2.

[2] Allbeck, 2.

[3] Kukkonen, 2.

[4] Rasmussen, 2.

> illusory, potential, hypothetical I do not object. I use the term victorious presence to indicate that we are celebrating the victory of God in Christ's resurrection and are participating in this victory over death sacramentally. The mode of his presence is bread and wine, just as the mode of his historical coming in Jesus was "in the likeness of sinful human flesh." God comes to us in bread and wine and does for us in this form what he did for Jesus' contemporaries when he came as a man. This is functional, not metaphysical, thinking....[1]

Heinecken stressed the historicity of the use of the term, Real Presence, when he said:

> In the first place, I try to get them to understand that the term "real presence" is redundant. It is a time bound expression which arose in a polemical situation in order to repudiate certain notions, but in and of itself the adjective "real" can add nothing to the reality of the presence... In the second place I discuss with them the way in which Luther spoke of the various "modes" of presence in his polemic with Rome on the one hand and the "Schwärmer" on the other, his intent being to repudiate the Roman view of "transubstantiation" on the one hand and the so-called "spiritualizing" of the presence by the Enthusiasts on the other hand. I try to show that these are time-bound, historically conditioned expressions and must be understood according to their intent. Then it is apparent that it is not the notion of transubstantiation which is objectionable, since the presence of the so-called "accidents" when subjected to chemical analysis today (i.e., no chemical analysis would reveal a change in "substance"), while the presence of the body and blood of Christ would remain "hidden." The objection...is not to the pseudo-philosophical explanation but to the way in which the presence is effected by the validly ordained priest and to the permanence of the transformation in the host and the wine, which then are to be "adored." I try to make the "mode" of the so-called "real presence" meaningful by speaking of Luther's view of the presence of God "in, with and under" the masks of creation. Then,...it seems to me

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[1] Roth, 2.

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> it is only a small step to an understanding of the "presence" of Christ in the "masks" of the bread and the wine, which remain what they are but are the "vehicles" of Christ's presence. The notion of actual particles of "flesh" and "drops of blood" is, of course, to be dismissed, in view of the way St. Paul speaking of the resurrection body in 1 Cor. 15 as a "spiritual" body. I try to impress upon the students anyhow the impropriety of this kind of concentration upon the exact mode of the presence....[1]

In a briefer way Holmer dismissed the term.

> It is silly to talk about "Real Presence." That was a polemical expression involved in a controversial time, on a particular issue. One must now simply be bound by the Scripture to make sense of the sacrament...and the practice. One is not bound by that word, "Real Presence" unless one wishes the old controversy again.[2]

In another sense Schott also dismissed the matter of the mode of the real presence.

> I have no metaphysical theory of how Christ is present in the sacrament. Since my Lord, after the Resurrection was the same Christ--nail prints and all--as He was before the crucifixion, I need not explain how He is present. We do not have a different Christ in the sacrament from the incarnate Son who lived here on this earth. Just as surely as I eat the bread and drink the wine so surely do I receive the body and blood (the total Christ).[3]

Sittler wrote of the historical categories of the mode of the presence:

> I teach the "types" of the mode of the presence that Catholic Christianity has employed, point out the limitations of each, and try to speak of

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[1] Heinecken, 2.

[2] Holmer, 2.

[3] Schott, 2.

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Presence in phenomenological terms.[1]

Each of the above has his own approach to teaching the mode of Christ's presence in the sacrament, but all affirm that Christ is indeed present in the sacrament.

6. What do you teach concerning the position that Christ meant that bread and wine symbolize or represent his body and blood in the Lord's Supper?

Affirmative Thesis 2 of the Epitome of the Formula of Concord asserts:

> 2. We believe, teach, and confess that the words of the testament of Christ are to be understood in no other way than in their literal sense, and not as though the bread symbolized the absent body and the wine the absent blood of Christ, but that because of the sacramental union they are truly the body and blood of Christ.[2]

And also the Solid Declaration, Article VII, of the Formula of Concord states:

> ...Christ himself likewise precluded a metonymy (that is, a change in meaning) in the word "body". He was not speaking of a symbol of his body, or of a representation or of his body in a figurative sense, or of the virtue of his body.... He was speaking of his true, essential body....[3]

These assertions reject the idea that Christ meant that bread and wine merely represent or symbolize his body and blood in His Supper.

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[1] Sittler, 2.

[2] Tappert, 432.

[3] Ibid., 578.

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All the contributors rejected the historical usage of the terms "symbolize" and "represent" in this question but a few comments illustrate their thinking:

> I like Luther, cannot accept this language. It has too many misconceptions connected with it. While the word "is" does not appear in the Greek text, its presence is assumed by the very wording....[1]

> Bread and wine do not symbolize or represent his body and blood.... Once he chose the body of Jesus to carry his person, now for many generations he chooses the body of bread and wine to carry his person. When he said, "This is my body, this is my blood," he meant, "This is I, myself, my person."....[2]

> ...it is...a "re-presentation," i.e., a making present again of a previous presence....[3]

> I teach about this position that this is taught by Zwingli and some of his followers.[4]

Allbeck and Sittler presented their views of the inadequacy of this language:

> Shades of Zwingli! It is not that that this representational view is inaccurate, but rather that it is inadequate. It is misleading if it is understood to deny a real presence. With Luther and confessional Lutherans I agree that significat

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[1] Schott, 3.

[2] Roth, 3.

[3] Heinecken, 3.

[4] Forell, 3.

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> is no adequate substitute for _est_.[1]
>
> Neither _symbolize_ nor _represent_ is adequate. Presence is presence! "This is my body" is ...a purely religious statement. It does not fit "categories"; it _is_ a category.[2]

7. What do you teach concerning "eating the flesh and drinking the blood of Christ" in the sacrament?

The Formula of Concord uses this language to describe the twofold eating of the sacrament of the altar:

> There is therefore a twofold eating of the flesh of Christ. The one is spiritual... The other eating of the body of Christ is oral or sacramental, when all who eat and drink the blessed bread and wine in the Lord's Supper receive and partake of the true, essential body and blood of Christ orally.[3]

In order to set this eating and drinking in its proper perspective the Formula of Concord continues:

> ...Under the circumstances this command can only be understood as referring precisely to oral eating and drinking--not, however, in a coarse, carnal, Capernaitic manner, but in a supernatural, incomprehensible manner.[4]

Sittler stated emphatically, "I never use this language."[5] Anderson held "...that the phrase is equivalent to saying that we receive Christ under the form of bread and wine."[1]

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[1] Allbeck, 3.

[2] Sittler, 3.

[3] _Tappert_, 580, 581.

[4] _Ibid_., 581.

[5] Sittler, 3.

Schott added somewhat to the above views when he stated:

> ...we as Christians must acknowledge that we must accept certain teachings of Christ by faith alone. As Elizabeth I is supposed to have said, "What my Lord's Word doth make it, that I receive and take it."...I personally accept these words to mean that Christ my Lord is truly present in, with and through the elements used in the sacrament. Flesh and blood stand for the total person.[2]

Heinecken stated:

> I teach that the so-called "manducatio oralis" meant to safeguard something essential to the sacrament without, therefore, leading to a so-called "Capernaitic eating" of actual particles of "flesh" and "blood" in quasi-Cannibalistic fashion....[3]

Rasmussen perhaps was denying the Capernaitic eating when he answered:

> If it is meant that such "eating" means that His "flesh and blood" are taken into the recipient's stomach, I reject the idea. So do the Lutheran symbolical books![4]

The Capernaitic eating or physical eating of Christ's body is denied in the sense of a coarse, carnal eating; but on the other hand, the key to Lutheran understanding of the oral eating (manducatio oralis) can be found in this statement from the Solid Declaration of the Formula of Concord:

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[1] Anderson, 3.

[2] Schott, 3.

[3] Heinecken, 3.

[4] Rasmussen, 3.

> ...we use the word "spiritual" when we say that the body and blood of Christ in the Holy Supper are received, eaten, and drunk spiritually, for although such eating occurs with the mouth, the mode is spiritual.[1]

Holmer evidently understood Question 7 in the Capernaitic manner also for he vehemently stated:

> That is an incidious and captious way to put the matter--concocted by the New Testament itself.[2]

Suffice it to say Lutherans believe they do eat the body and drink the blood of Christ but in a mode not corporeal, rather sacramental and incomprehensible.

Directly related to Question 7 is Question 8, which is based upon the biblical quotations of Jesus in the Gospel according to John, Chapter 6, verses 48 to 65, in which Jesus refers to eating his flesh and drinking his blood as he taught in the synagogue at Capernaum.

> 48 "I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which comes down from heaven, that a man may eat of it and not die. 51 I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."
>
> 52 The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" 53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; 54 he who

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[1] Tappert, 588.

[2] Holmer, 3.

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> eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 55 For my flesh is food indeed, and my blood is drink indeed. 56 He who eats my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. 58 This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever." 59 This he said in the synagogue, as he taught at Capernaum.
>
> 60 Many of his disciples, when they heard it, said, "This is a hard saying; who can listen to it?" 61 But Jesus, knowing in himself that his disciples murmured at it, said to them, "Do you take offense at this? 62 Then what if you were to see the Son of man ascending where he was before? 63 It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life. 64 But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that should betray him. 65 And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."[1]

The editor and translator of the Formula of Concord in a footnote explains the literal meaning of eating the flesh and drinking the blood of the Lord with the word "Capernaitic," taken from the above quotation from the Bible:

> At Capernaum (John 6:52-65) the Jews interpreted Christ's words as a purely natural and physical eating of his body. In sixteenth century controversial language "Capernaitic" was a "growl-word" that implied belief in transubstantiation.[2]

This explanation sets the format for Question 8 of the questionnaire.

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[1] The Holy Bible, Revised Standard Version, Cleveland: The World Publishing Company, 1962, The New Testament, 93, 94.

[2] Footnote 3 from Tappert, 581.

8. What do you teach concerning the accusation that some sixteenth century theologians charged Lutherans with being cannibals if their teaching of the Real Presence was taken seriously?

Affirmative Thesis 6 of the Epitome, Article VII, of the Formula of Concord states in part:

> 6. We believe, teach, and confess that with the bread and wine the body and blood of Christ are received not only spiritually, by faith, but also orally--however, not in a Capernaitic[9] manner....[1]

The footnote-[9] mark by the word "Capernaitic" in the previous quotation refers to footnote 9 from the Affirmative Thesis 6 just quoted. The footnote states:

> [9] The Sacramentarians charged that as the people in Capernaum interpreted Christ's words in John 6:26, 52 as referring to a physical eating, so the Lutheran doctrine could only mean that the communicants "rend the flesh of Christ with their teeth and digest it as other food." Some even condemned the Lutheran teaching as "cannibalistic."[2]

Question 8, then, asked the questionnaire contributors what they teach concerning the Capernaitic interpretation of "eating the flesh and drinking the blood of the Lord."

All the contributors dismissed the accusation as a misunderstanding of Lutheran teaching. Holmer put it simply:

> In the Formula of Concord, Epitome, Article VII, Capernaitic manducation is refuted...if we avoid

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[1] Tappert, 483.

[2] Footnote 9 in Tappert, 483.

> metaphysical theories that deal with spatial categories we will not reduce the sacrament to things that can be manipulated....[1]

And Heinecken summarized the Lutheran position: "I teach that this understanding was a misunderstanding."[2]

9. In what sense is the Real Presence spiritual?

Lutherans use the word to describe the mode of Christ's presence:

> ...we use the word "spiritual" in this discussion, we have in mind the spiritual, supernatural, heavenly mode according to which Christ is present in the Holy Supper...Thus we reject the Capernaitic conception of a gross, carnal presence....we use the word "spiritual" when we say that the body and blood of Christ in the Holy Supper are received, eaten, and drunk spiritually, for although such eating occurs with the mouth, the mode is spiritual.[3]

Perhaps to avoid the controversy entirely, Anderson sayd, "I would not use the term."[4] Rasmussen asserted briefly, "In the same sense that the Presence of God is always spiritual...."[5]

Roth drew the following parallel:

> The Presence of Christ is both physical and spiritual. These are not two entities, but two aspects of the same person, just as inside and outside. The spiritual aspect is hidden and the physical is seen. It

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[1] Holmer, 3.

[2] Heinecken, 3.

[3] Tappert, 588.

[4] Anderson, 4.

[5] Rasmussen, 4.

> is not correct to separate physical and spiritual unto natural and supernatural, or worse, sinful and holy.[1]

Schott turned to the Confessions and appealed:

> In our Confessions--Solid Declaration of the Formula of Concord--we point out that the term "spiritual" means that which is produced or engendered by the Holy Spirit. It does not mean some word of ethereal-unreal-without-substance-presence...Just as the Holy Spirit in the Word leads us to faith in Christ as our Lord, so too He leads us to accept Christ as our Lord in the Lord's Supper....[2]

Heinecken moved into a different realm when he stated:

> Some Lutherans...object to the term "spiritual" (or the reference to the Holy Spirit) as implying that the presence of Christ is effected only by the Holy Spirit and that, thereby, Christ is present only to the "believer." They assert the presence of Christ for all...They also refuse to use an "epiclesis" or invocation of the Holy Spirit. I think they have a real point in rejecting the presence only for the "believer" and in that sense I would also reject the work of the Holy Spirit to be necessary in the sacrament...However, in the sense in which St. Paul speaks of the resurrection body in 1 Cor. 15 as "spiritual" the presence is, of course, "spiritual." I see no other way of refuting the accusation of "cannibalism."[3]

Although the Confessions do not include any liturgy, they perhaps knew of Luther's Formula Missae and Deutsche Messe, neither of which included a eucharistic prayer and thereby included no epiclesis or invocation of the Holy Spirit when the Words of

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[1] Roth, 4.

[2] Schott, 4.

[3] Heinecken, 4.

Institution were recited. This will explain what Heinecken meant above.

Sittler, however stated:

> In that the Holy Spirit accomplishes the participation in the presence it _is_ spiritual;--that this participation is accompanied by material stuff it is trans-spiritual.[1]

He, then, holds that the Holy Spirit is necessary to accomplish participation in the presence, but he does not explain further what he means by this "participation in the presence...." It could be a different view from that of Heinecken.

Allbeck added one more dimension:

> The word "spiritual" is a term to conceal ignorance. The real of God is one for which we have no concepts nor comprehension, so we use the word "spiritual" as indicating a mystery....[2]

None of the contributors identified the term "spiritual" with the mode of the presence of Christ as the Formula of Concord does although some of the above spoke of the concept without actually using the terminology.

10. What do you teach concerning the part faith plays in the Real Presence?

In Antithesis 14 of the Epitome, Article VII, of the Formula of Concord, it says that Lutherans reject:

> 14. That faith, and not the omnipotent words of Christ's testament, effect and cause the presence of the body and blood of Christ in the Holy Supper.[3]

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[1] Sittler, 4.

[2] Allbeck, 4.

[3] _Tappert_, 485.

Further rejected is the following opinion:

> 7. Or that the body and blood of Christ are only received and partaken of through faith, spiritually.[1]

The faith of the one receiving the sacrament has no effecting power to produce the presence of Christ.

Sittler stated emphatically:

> Faith plays no part in the presence; faith is both the actualizing gift to the recipient, and a gift that reception deepens, sustains, sensitizes.[2]

Schott assertd correctly:

> Faith does not effect Christ's Real Presence. The Word does this....[3]

Rasmussen also stated:

> Faith in no way effects the Real Presence....[4]

Forell's simple statement took another step:

> Through faith we perceive the presence.[5]

Although faith in no way effects the Real Presence, it is only by faith that one receives the benefits of the Real Presence as Luther stated:

> Whoever lets these words be addressed to him and believes that they are true has what the words declare. But he who does not believe has nothing,

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[1] Ibid., 590.

[2] Sittler, 4.

[3] Schott, 4.

[4] Rasmussen, 4.

[5] Forell, 4.

> for he lets this gracious blessing be offered to him in vain and refuses to enjoy it....
>
> ...what is given in and with the sacrament cannot be grasped and appropriated by the body. This is done by the faith of the heart which discerns and desires this treasure.[1]

This is supported by Affirmative Thesis 7 of the Epitome of the Formula of Concord which says:

> 7. We believe, teach, and confess that not only the genuine believers and those who are worthy but also the unworthy and the unbelievers receive the true body and blood of Christ; but if they are not converted and do not repent, they receive them not to life and salvation but to their judgment and condemnation.[2]

All the contributors share this opinion and affirm the confessional position.

11. To what extent could a person be condemned who received the sacrament of the Altar?

The above statement sets forth the confessional position that those not converted and repentant who receive the body and blood of Christ receive it to their judgment and condemnation.

St. Paul's admonition sustains this position:

> 29 For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.[3]

This verse in 1 Corinthians 11 is not fully explained.

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[1] Tappert, 450, 451.

[2] Ibid., 483, 484.

[3] The Holy Bible, 163.

Kukkonen stated:

> It depends upon his attitude toward Christ and his people. It is the absence of faith in Christ and love toward the brethren that condemns.[1]

All the contributors affirmed the confessional position but Allbeck added:

> ...The failure of such a response, or an outright rejection of that presence, results in spiritual disaster; or, to use juridical terms, a condemnation by God.
>
> A person who receives the elements without faith does not in that instance receive Christ. If there is to be condemnation it is on the basis of chronic faithlessness rather than a single act.[2]

His statement, "A person who receives the elements without faith does not in that instance receive Christ," cannot be supported on the basis of Affirmative Thesis 7 of the Epitome, Article VII, of the Formula of Concord, which clearly states that "...the unworthy and unbelievers receive the true body and blood of Christ...." as quoted above. But if Allbeck means that a believer who in a single instance lacks faith or lapses into disbelief and receives the sacrament is thereby not necessarily "condemned" or "judged," this perhaps could be another matter. The statement at face value, however, is not in accord with the above confessional statement.

The severity of the matter for Lutherans was stated by Holmer:

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[1] Kukkonen, 4.

[2] Allbeck, 4.

> This is a terrible thing to admit, but the Gospels and the Epistles are also very serious about all of this. It is not an idle and slip-shod manner. If the Church leadership read Scripture, I don't see how the easy-going practice could go on. But it is also said that "if we judged ourselves truly we should not be judged." There is the rub.[1]

Holmer in quoting 1 Corinthians 11:31 supported the researcher's earlier statement that the "judgment" spoken of was "not fully explained."

12. What do you think of the statement, "Nothing has the character of a sacrament apart from the use instituted by Christ."? And also, what implications does this statement have on practical extra uses of the bread and wine set aside at the Lord's Supper?

The Solid Declaration, Article VII, of the Formula of Concord affirms the former statement quoted above and explains it thusly:

> In this context "use" or "action" does not primarily mean faith, or the oral eating alone, but the entire external and visible action of the Supper as ordained by Christ: the consecration or words of institution, the distribution and reception, or the oral eating of the blessed bread and wine, the body and blood of Christ. Apart from this use it is not to be deemed a sacrament, as when in the papistic Mass the bread is not distributed but is offered up, or locked up, or carried about, or exposed for adoration....[2]

All agreed with the above confessional statement. Schott continued:

> ...Since there has been no change produced in the bread and wine--and since the "Words of Institution" are spoken for the benefit of the hearers, the left over bread and wine may be used for communing the sick and shut in provided the "Words of Institution" are spoken to these folk also. If not used in this

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[1] Holmer, 4.

[2] Tappert, 584, 585.

> way the element of bread may be kept with the other bread for the next communion, the wine ought to be disposed of rather than poured back in the other wine.[1]

A more vibrant statement was made by Roth:

> The sacrament is a celebration, a communion, a proclamation, a sacrifice for our forgiveness, etc. It should not be "used" with special intention to gain special favors. It is wholly proper at weddings, conferences, retreats apart from Sunday morning worship because these are festive occasions. It should not be used to gain favor for sick people, well people, for going on a trip, etc. Communion of sick is an extension of the congregational celebration of the whole company.[2]

None of the contributors mentioned anything about adoration of the sacrament, carrying it about, locking it up, etc., all of which the Formula of Concord disallows.

13. _What is your opinion of the doctrine of transubstantiation?_

As stated earlier in the research, the first mention of the doctrine of transubstantiation by name was by Martin Luther himself when he wrote in the Smalcald Articles:

> As for transubstantiation, we have no regard for the subtle sophistry of those who teach that bread and wine surrender or lose their natural substance and retain only the appearance and shape of bread without any longer being real bread, for that bread is and remains there agrees better with the Scriptures, as St. Paul himself states, "The bread which we break" (I Cor. 10:16), and again, "Let a man so eat of the bread" (I Cor. 11:28).[3]

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[1] Schott, 5.

[2] Roth, 5.

[3] _Tappert_, 311.

XUM

> ...we unanimously reject...:
> 1. The papistic transubstantiation, when it is taught that the bread and wine in the Holy Supper lose their substance and natural essence and are thus annihilated, in such a way that they are transmuted into the body of Christ and that only the exterior appearance remains.[1]

Roth gives an explanation of the medieval doctrine and his current opinion of it:

> This is a medieval attempt, with the categories of Aristotelian metaphysics, to affirm real presence and the efficacy of the sacrament. The concepts of substance and accidence in this case help to guard against taking away the reality of Christ. It also tended to encourage a magicizing of the sacrament. Today the categories are not helpful and should be abandoned.[2]

The contributors all reject transubstantiation as a satisfactory method of explaining a doctrine of presence. Rasmussen, however, identifies his rejection in this manner:

> I reject it because of its inherent view as the Presence as matter.[3]

Yet the Apology of the Augsburg Confession states:

> ...--that in the Lord's Supper the body and blood of Christ are truly and substantially present and are truly offered with those things that are seen, bread and wine....[4]

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[1] Ibid., 484.

[2] Roth, 5.

[3] Rasmussen, 5.

[4] Tappert, 179,180.

XUM

Even if one states that the mode of the presence is heavenly, the Formula of Concord identifies this mode as the same as "... when he left the closed grave and came through locked doors...when he was born of his mother....[1] Rasmussen identifies "matter" with "substance" as will be established in the next question (14). Since the Confessions do use the term "substantially present", Rasmussen's rejection of transubstantiation on the grounds of the use of "matter" or "substance" cannot be supported. If Rasmussen rejects transubstantiation because he feels it permits a Capernaitic interpretation of the words "matter" and "substance", then he is correct.

14. What is your opinion on use of the term consubstantiation?

The term, consubstantiation, never appears in the Lutheran Confessions. Hermann Sasse, eminent German Lutheran theologian working in Australia, claims that even Luther himself did not use the term:

> ...that Luther neither here nor in any other passage used the word "consubstantiation" and that the Lutheran Church has never accepted it.[2]

Sasse had been quoting from the sixth book of Luther's Works, Weimar Edition, when he made the above statement.

Rasmussen stated in his answer to the questionnaire of this researcher:

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[1] Ibid., 586, 587.

[2] Hermann Sasse, This Is My Body, Minneapolis, Minnesota: Augsburg Publishing House, 1959, 102.

> Even this is a misleading term, often misunderstood because the very word itself suggests matter, substance, "stuff."[1]

The researcher's criticism of Rasmussen's objection to the use of the words "matter" and "substance" are discussed above.

Allbeck offered this explanation:

> That it is a mistaken interpretation of Lutheran doctrine. It assumes that the earthly and the heavenly parts of the sacrament are organically combined into a third entity--as oxygen and hydrogen combine to form water.[2]

Heinecken's opinion was:

> I think it is definitely wrong to speak of the Lutheran view as "consubstantiation", unless one means by this only that in the celebration of the sacrament there are two realities involved, on the one hand the bread and the wine and on the other, together with the bread and wine, the body and blood of Christ. However, if "consubstantiation" means the permanent presence of "body and blood" together with bread and wine until all the elements are either consumed or otherwise disposed of, then I am convinced that neither the early church nor Luther held this view....[3]

Forell rejects both the doctrines of transubstantiation and consubstantiation on the same grounds:

> I reject the doctrine of transubstantiation as making the sacrament dependent on Aristotelian metaphysics.

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[1] Rasmussen, 5.

[2] Allbeck, 5.

[3] Heinecken, 5.

> For the same reason I reject the term of consubstantiation, because I do not want to make substance/accidents distinctions significant for an understanding of the sacrament.[1]

The one passage which has been thought to point possibly to a reference to consubstantiation is that in the Solid Declaration, Article VII, of the Formula of Concord:

> ...concerning the words of Christ's testament: "This is my body," viz. that just as in Christ two distinct, unchanged natures are inseparably united, so in the Holy Supper the two substances, the natural bread and the true natural body of Christ, are present here together upon earth in the appointed administration of the sacrament....[2]

Taken from The Book of Concord used throughout this research the passage reads:

> ...an analogy to the words of Christ's testament, "This is my body." For as in Christ two distinct and untransformed natures are indivisibly united, so in the Holy Supper the two essences, the natural bread and the true, natural body of Christ, are present together here on earth in the ordered action of the sacrament....[3]

But neither refers to the references as being a definition of consubstantiation.

Roth sums up the thinking of the contributors when he stated:

> Consubstantiation tried to preserve the present reality of Christ without speaking of a change in the substance of bread and wine. Again this is a commendable attempt to preserve the significance of the sacrament, but it fails to accomplish its purpose today when we no longer think in Aristotelian

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[1] Forell, 5.

[2] Henry E. Jacobs, ed., The Book of Concord, 2 vols., Philadelphia: Westcott and Thomson, 1882, I, 607.

[3] Tappert, 575, 576.

terms.[1]

15. In what sense is the Real Presence a mystery?

Antithesis 21 of the Epitome of the Formula of Concord, Article VII, states:

> 21. Accordingly, we herewith condemn without any qualification the Capernaitic eating of the body of Christ as though one rent Christ's flesh with one's teeth and digested it like other food. The Sacramentarians deliberately insist on crediting us with this doctrine, against the witness of their own consciences over our many protests, in order to make our teaching obnoxious to their hearers. On the contrary, in accord with the simple words of Christ's testament, we hold and believe in a true, though supernatural, eating of Christ's body and drinking of his blood, which we cannot comprehend with our human sense or reason. Here we take our intellect captive in obedience to Christ, as we do in other articles also, and accept this mystery in no other way than by faith and as it is revealed in the Word.[2]

The Solid Declaration, Article VII, of the Formula of Concord, error 16 says:

> 16. We also reject and condemn all presumptuous, scoffing, and blasphemous questions and expressions which are advanced in a coarse, fleshly, Capernaitic way about the supernatural and heavenly mysteries of this Supper.[3]

Mystery, then, is identified in *The Book of Concord* with the supernaturally and heavenly way of eating Christ's body and blood.

Heinecken's explanation was the fullest:

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[1] Roth, 5.

[2] *Tappert*, 486.

[3] *Ibid.*, 591.

XUM

> The N.T. speaks of the Gospel itself as mystery. A mystery is that which "shuts the mouth" (_muein_) in awe because one is unable to explain it or put that with which one is confronted and experiences into words. Hence it is the condescension of God in Christ in love into the flesh which is the mystery that cannot be fathomed--and it is not primarily the relation between the elements and the presence of Christ. Nevertheless this relation (this presence of the infinite in the finite--_finitum est capax infiniti_) is part of the mystery. We can no more understand how Christ is present in the sacrament anymore than we can understand God's presence in the "masks" of creation. This mystery is not resolved until faith turns to sight in the eschaton. It does not lessen but increases with a fuller appreciation of what is involved.[1]

Kukkonen said it emphatically:

> In a total sense! It can be lived and experienced in the fellowship of Christ's disciples with him and the Father and with one another. It is not a problem to be solved. In this regard it shares the mystery of life itself.[2]

None of the contributors doubts the mystery of the Real Presence in that it is inexplicable.

16. Who do you think should preside at a service of Holy Communion? Why?

The Augsburg Confession states:

> XIV. ORDER IN THE CHURCH
>
> It is taught among us that nobody should publicly teach or preach or administer the sacraments without a regular call.[3]

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[1] Heinecken, 5.

[2] Kukkonen, 5.

[3] _Tappert_, 36.

Even though the Confessions admit that the state of one's life and conduct cannot impair the efficacy of the administrator of the sacrament, that person is always referred to as a priest or a minister:

> 3. Concerning the consecration, we believe, teach, and confess that no man's work nor the recitation of the minister effect this presence of the body and blood of Christ in the Holy Supper, but it is to be ascribed solely and alone to the almighty power of our Lord Jesus Christ.[1]
>
> ...When the sacraments are administered by unworthy men, this does not rob them of their efficacy. For they do not represent their own persons but the person of Christ, because of the church's call....[2]
>
> ...whether even a wicked priest can administer the sacrament...Our conclusion is: Even though a knave should receive or administer it, it is the true sacrament....[3]

That the person called to administer the sacrament is a minister or a priest is either affirmed or inferred from the Confessions. There is no evidence that uncalled persons would preside at the sacrament.

Sittler simply stated, "Theologically _any_ one of the faithful."[4] Rasmussen, Allbeck, Anderson, and Forell all asserted that the congregation or fellowship of believers can select whomever they wish to preside over a service of Holy Communion.[5] Heinecken,

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[1] _Ibid_., 482.

[2] _Ibid_., 173.

[3] _Ibid_., 488.

[4] Sittler, 6.

[5] Rasmussen, Allbeck, Anderson, Forell, 6.

Schott and Kukkonen held that anyone "called" by the church can do it.[1] Holmer answered:

> A priest or pastor. To keep a little order, decorum, and seriousness in the business.[2]

Roth alone stated:

> An ordained pastor because he is the ambassador for Christ with delegated authority by virtue of his ordination to function as the overseer of the congregational life, and this includes its services.[3]

Schott's reasoning required a closer scrutiny. He stated:

> Since we are all made priest (members of the universal spiritual Priesthood of Believers) and since any Christian may baptize and any Christian may hear confession and pronounce absolution, I see no reason why any Christian could not also administer Holy Communion...I, as any individual, do not have the right to do acts which belong to the whole community of believers, without the community's approval.[4]

The researcher questions whether the Confessions of the Lutheran Church do not make a distinction between confessing and absolving a brother for something which he might have done affecting you, but that this should not be confused with the confession and absolution made before a priest or pastor, such distinction having been made in the Apology of the Augsburg Confession:

> ...Maybe someone will quote James 5:16,"Confess your sins to one another." But this does not speak of the specific confession to be made to priests....[5]

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[1] Heinecken, Schott, Kukkonen, 6.

[2] Holmer, 6.

[3] Roth, 6.

[4] Schott, 6.

[5] Tappert, 198.

The researcher could not find anywhere in the Confessions where it states that other than a regularly called minister or priest should preside over the sacrament. The reasoning concerning pronouncing absolution to a brother does not apply to specific confession made to a priest, as evidenced above. The Confessions do hold that the minister does not effect the Real Presence; the Word does. This matter of the presiding one at a service of Holy Communion involves ordination, which is not part of the research, however.

17. What do you teach should be done with the elements remaining after a service of Holy Communion?

Since the elements remain bread and wine according to Lutheran teaching in the Confessions, no mention is made of what to do with remaining bread and wine. The Real Presence is associated with the entire action or usage of the action of Jesus according to his institution. That bread and wine should be consumed during the distribution of the sacrament. That leftover is not spoken of except that it should not be adored or carried about.

Schott suggested that leftover bread should "be eaten or given to God's birds."[1] "The elements may be taken to sick people and shut-ins as an extension of the Congregation's celebration," Roth stated.[2] Heinecken felt any reverent manner of disposal was satisfactory, but said, "Don't throw the left-over wine into the furnace, if you don't want to blow up the church."[1] Rasmussen and Sittler favored non-shocking[2] and non-banal[3] disposal. Forell teaches nothing in particular about the matter.[4] Allbeck declared:

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[1] Schott, 6.

[2] Roth, 6.

> Since they have not been "consecrated" in the sense of consubstantiation or transubstantiation, they retain their natural character.
>
> It is seemly that they be preserved for sacramental use, this is solely a matter of pious feeling.[5]

18. What do you teach concerning Communion in one kind?

Article XXII of the Augsburg Confession, "Both Kinds in the Sacrament," states:

> Among us both kinds are given to laymen in the sacrament. The reason is that there is a clear command and order of Christ, "Drink of it, all of you" (Matt. 26:27). Concerning the chalice Christ here commands with clear words that all should drink of it.[6]

Luther wrote in the Smalcald Articles:

> We also hold that it is not to be administered in one form only. We need not resort to the specious learning of the sophists and the Council of Constance that as much is included under one form

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[1] Heinecken, 6.

[2] Rasmussen, 6.

[3] Sittler, 6.

[4] Forell, 6.

[5] Allbeck, 6.

[6] Tappert, 49.

XUM

> as under both. Even if it were true...yet administration in one form is not the whole order and institution as it was established and commanded by Christ. Especially do we condemn and curse in God's name those who not only omit both forms but even go so far as autocratically to prohibit, condemn, and slander the use of both as heresy and thus set themselves against and over Christ, our Lord and God, etc.[1]

Although none of the contributors considered the communing in one kind impossible, all agreed that biblical usage recommends using both bread and wine.

19. *Are there any further comments you wish to make concerning the doctrine of the Real Presence in the Sacrament of the Altar in the Lutheran Church in America?*

The researcher will report all the views presented to this question so that a fair presentation of their positions may be established.

ALLBECK

> The controversies of the 16th century compelled undue attention to the essence of the Lord's Supper (what it is), but the aspect of action and use nonetheless appears strongly.
>
> For church practice today it is well to stress the communion, the encounter, the transaction--*take, eat, given for you*.[2]

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[1] *Tappert*, 311.

[2] Allbeck, 6.

XUM

ANDERSON

I believe the purpose of The Presence can be lost in discussion of details. Christ comes to us in love and forgiveness--This is the central point that needs emphasis.[1]

HEINECKEN

...I might add that I think we have made a fetish of this doctrine and confused the issue and it is high time we stop insisting on a "real presence" when this in itself clarifies nothing. I think it is high time we stop fussing about the "how" of the presence and be more concerned about the "what". It is more important to "celebrate" the presence in the proper mood than to continue to preserve time-bound arguments. The really important questions concerning the Lord's Supper no longer center on the "real presence", but rather on whether the celebration of the sacrament is primarily "eucharist" for the presence of the risen Christ or the "self-impartation of divine love in the form of action (or in other words, the giving of the body and the blood for "the forgiveness of sin").[2]

KUKKONEN

I don't think we have one except in a formal or historical sense, as part of the general confessional tradition to which we pay lip service.[3]

ROTH

The Sacrament of the Altar has many facets. We made it too solemn by emphasizing confession and forgiveness. Now we may make it too lighthearted by emphasizing celebration. It is both and much more, and we should structure our worship to express its many moods. We should not pauperize it by reducing its meaning to only one or even a few of its aspects.[1]

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[1] Anderson, 6.

[2] Heinecken, 6.

[3] Kukkonen, 6.

SITTLER

No--except that the church must seek for fresh ways to suggest the power of Presence.[2]

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[1] Roth, 6.

[2] Sittler, 6.

CHAPTER VI

RECENT LUTHERAN-ROMAN CATHOLIC STATEMENTS

Theological dialogues between different Christian groups have emerged since the Second Vatican Council of 1962-64. In the third such set of meetings between Lutherans and Roman Catholics in the United States the topic discussed was "Eucharist as Sacrifice."

> Three meetings were devoted to the examination of this issue: September 23-25, 1966 at Washington, D.C.; April 7-9, 1967 at New York, N.Y.; and September 29-October 1, 1967 at St. Louis, Missouri. The third meeting was utilized almost in its entirety for the drafting of the summary statement...
>
> ...The participants judged the outcome of the dialogue on this particular subject to be especially significant. The fact that it occurred during the 450th anniversary year of the Protestant reformation may be another sign of a turning point from cleavage toward convergence. Because of the unusual import of the summary statement it must be re-emphasized that participants, although officially appointed by their sponsoring groups, speak only on their own behalf and their findings are in no way binding upon the groups they represent.[1]

Remembering the non-official character of the concluding statement and acknowledging that of the twelve Lutheran participants only five were members of the Lutheran Church in America,[1] this researcher, however, will report the summary statement insofar as it pertains to the Real Presence and to this investigation.

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[1] Lutherans and Catholics in Dialogue III: The Eucharist as Sacrifice, n.p.; Published jointly by Representatives of the U.S.A. National Committee of the Lutheran World Federation and the Bishops' Committee for Ecumenical and Interreligious Affairs, 1967, 3-4.

Part II of "The Eucharist: A Lutheran-Roman Catholic Statement" is entitled "The Presence of Christ in the Lord's Supper." The brief introduction states:

> Here too, there are areas in which this group believes that Roman Catholics and Lutherans can make the same affirmations, and others in which our agreement is not yet complete.

The body of the statement (Part II) continues:

> 1. a) We confess a manifold presence of Christ, the Word of God and Lord of the world. The crucified and risen Lord is present in his body, the people of God, for he is present in baptism, for it is Christ himself who baptizes. He is present in the reading of the Scriptures and the proclamation of the gospel. He is present in the Lord's supper.
>
> b) We affirm that in the sacrament of the Lord's Supper Jesus Christ, true God and true man, is present wholly and entirely, in his body and blood, under the signs of bread and wine.
>
> c) Through the centuries Christians have attempted various formulations to describe this presence. Our confessional documents have in common affirmed that Jesus Christ is "really," "truly" and "substantially" present in this sacrament. This manner of presence "we can scarcely express in words," but we affirm his presence because we believe in the power of God and the promise of Jesus Christ,

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[1] Ibid., (Paul C. Empie, Arnold Carlson, John Reumann, Joseph Sittler, and Krister Stendahl), 200.

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"This is my body....This is my blood...." Our traditions have spoken of this presence as "sacramental," "supernatural" and "spiritual." These terms have different connotations in the two traditions, but they have in common a rejection of a spatial or natural manner of presence, and a rejection of an understanding of the sacrament as only commemorative or figurative. The term "sign," once suspect, is again recognized as a positive term for speaking of Christ's presence in the sacrament. For, though symbols and symbolic actions are used, the Lord's Supper is an effective sign: it communicates what it promises; "...the action of the Church becomes the effective means whereby God in Christ acts and Christ is present with his people."

d) Although the sacrament is meant to be celebrated in the midst of the believing congregation, we are agreed that the presence of Christ does not come about through the faith of the believer, or through any human power, but by the power of the Holy Spirit through the word.

e) The true body and blood of Christ are present not only at the moment of reception but throughout the entire eucharistic action.

2. In the following areas our historical divergences are being overcome, although we are unable at present to speak with one voice at every point.
a) In reference to eucharistic worship:

a. We agreed that Christ gave us this sacrament in order that we might receive him and participate in his worship of the Father.

b. We are also agreed that the Lord Jesus Christ is himself to be worshiped, praised and adored; every knee is to bow before him.

c. We are further agreed that as long as Christ remains sacramentally present, worship, reverence and adoration are appropriate.

d. Both Lutherans and Catholics link Christ's eucharistic presence closely to the eucharistic liturgy itself. Lutherans, however, have not stressed the prolongation of this presence beyond the communion service as Catholics have done.

e. To be sure, the opposition on this point is not total. Following a practice attested in the early church, Lutherans may distribute the elements from the congregational communion service to the sick in private communion, in some cases as an extension of this service, in some cases with the words of institution spoken either for their proclamatory value or as consecration.

f. Also in harmony with a eucharistic practice attested in the early church, Roman Catholics have traditionally reserved the consecrated host for communicating the sick, which, according to the Instruction of May 25, 1967, is the "primary and original purpose" of reservation. The adoration of Christ present in the reserved sacrament is of later origin and is a secondary end. The same Instruction repeats the insistence of the Constitution on the Sacred Liturgy that any adoration of the reserved sacrament be harmonized with and in some way derived from the liturgy, "since the liturgy by its very nature surpasses" any nonliturgical eucharistic devotion.[1]

b) In reference to the presence of Christ under both species, a divergence of practice concerning the cup for the laity has been one of the most obvious signs of disunity between Roman Catholics and other Christians. Catholics of the Eastern rites in union with the Roman See have always retained the practice of communion under both species. The Lutheran confessions emphasize the desirability of communion in both kinds in obedience to "a clear command and order of Christ," but do not deny the sacramental character of communion administered to a congregation in one kind only. At Vatican II the Roman Catholic Church reintroduced, to a modest but significant extent, communion under both kinds for the Western church. The Council thereby recognized that this practice better expresses the sign of the mystery of eucharistic presence. Recent liturgical directives have explicitly acknowledged this principle and have extended this usage.

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[1] The Liturgy Constitution, Glen Rock, N.J.: Paulist Press, 1964 (Chapter I, Section 13), 138.

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c) Lutherans traditionally have understood the Roman Catholic use of the term "transubstantiation" to involve:

a. An emphatic affirmation of the presence of Christ's body and blood in the sacrament. With this they are in agreement.

b. An affirmation that God acts in the eucharist, effecting a change in the elements. This also Lutherans teach, although they use a different terminology.

c. A rationalistic attempt to explain the mystery of Christ's presence in the sacrament. This they have rejected as presumptuous.

d. A definitive commitment to one and only one conceptual framework in which to express the change in the elements. This they have regarded as theologically untenable.

It can thus be seen that there is agreement on the "that," the full reality of Christ's presence. What has been disputed is a particular way of stating the "how," the manner in which he becomes present.

Today, however, when Lutheran theologians read contemporary Catholic expositions, it becomes clear to them that the dogma of transubstantiation intends to affirm the fact of Christ's presence and of the change which takes place, and is not an attempt to explain how Christ becomes present. When the dogma is understood in this way, Lutherans find that they also must acknowledge that it is a legitimate way of attempting to express the mystery, even though they continue to believe that the conceptuality associated with "transubstantiation" is misleading and therefore prefer to avoid the term.

Our conversations have persuaded us of both the legitimacy and the limits of theological efforts to explore the mystery of Christ's presence in the sacrament. We are also persuaded that no single vocabulary or conceptual framework can be adequate, exclusive or final in this theological enterprise. We are convinced that current

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> theological trends in both traditions give great promise for increasing convergence and deepened understanding of the eucharistic mystery.[1]

Considering the controversy which has endured between Lutherans and Roman Catholics on many points of teaching since the sixteenth century, the following excerpt is quoted in part:

> ...Despite all remaining differences in the ways we speak and think of the eucharistic sacrifice and our Lord's presence in his supper, we are no longer able to regard ourselves as divided in the one holy catholic and apostolic faith on these two points....[2]

A second series of meetings between Lutheran and Roman Catholic theologians was held between 1968 and 1970 to discuss "Eucharist and Ministry."

> These meetings were held at Williamsburg, Virginia, September 27-29, 1968; San Francisco, California, February 21-23, 1969; Baltimore, Maryland, September 26-29, 1969; and St. George, Bermuda, February 20-23, 1970.[3]

At these meetings three of the nine Lutheran participants were members of the Lutheran Church in America.[4]

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[1] Lutherans and Catholics in Dialogue III: The Eucharist as Sacrifice, 192-197.

[2] Ibid., 198.

[3] Lutherans and Catholics in Dialogue IV: Eucharist and Ministry, n.p.; Published jointly by Representatives of the U.S.A. National Committee of the Lutheran World Federation and the Bishops' Committee for Ecumenical and Interreligious Affairs, 1970, 34.

[4] Ibid., (Paul C. Empie, John Reumann, and Joseph Sittler), 326.

Although this research is not primarily involved in the doctrine of ministry, the joint statement issued by these theologians will reflect on who can validly preside at services at which the sacrament of the altar is administered:

> 35. As Lutherans, we joyfully witness that in theological dialogue with our Roman Catholic partners we have again seen clearly a fidelity to the proclamation of the gospel and the administration of the sacraments which confirms our historic conviction that the Roman Catholic church is an authentic church of our Lord Jesus Christ. For this reason we recommend to those who have appointed us that Lutheran churches be urged to declare formally their judgment that the ordained Ministers of the Roman Catholic church are engaged in a valid Ministry of the gospel, announcing the gospel of Christ and administering the sacraments of faith as their chief responsibilities, and that the body and blood of our Lord Jesus Christ are truly present in their celebrations of the sacrament of the altar.
>
> . . . .
>
> 54. The historical and theological reflections made above move us to doubt whether Roman Catholics should continue to question the eucharistic presence of the Lord in the midst of the Lutherans when they meet to celebrate the Lord's supper. And so we make the following statement:
>
> As Roman Catholic theologians, we acknowledge in the spirit of Vatican II that the Lutheran communities with which we have been in dialogue are truly Christian churches, possessing the elements of holiness and truth that mark them as organs of grace and salvation. Furthermore, in our study we have found serious defects in the arguments customarily used against the validity of the eucharistic Ministry of the Lutheran churches. In fact, we see no persuasive reason to deny the possibility of the Roman Catholic church recognizing the validity of this Ministry. Accordingly we ask the authorities of the Roman Catholic church whether the ecumenical urgency flowing from Christ's will for unity may not dictate that the Roman Catholic church recognize the validity of the Lutheran Ministry and, correspondingly, the presence of the body and blood of Christ in the eucharistic celebrations of the

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Lutheran churches.[1]

The Roman Catholic participants quickly affirm their own church's practice of ordination and recommend no changes in that area of practice and doctrine, yet make the above suggestion in light of the "...*de facto* situation where episcopacy is not yet seen in that light."[2]

Neither church body has taken any official action on the above statements of Dialogue III or Dialogue IV. The statements are included in this research because they will be of value in the future when further action is taken in the Christian communities affected (if ever it is taken), and because they do include views held by certain doctors of the Lutheran Chruch in America--which is within the scope of this investigation.

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[1] *Ibid.*, 22, 31-32, respectively.

[2] *Ibid.*, 33.

CHAPTER VII

CONCLUSION

The original sixteenth century Lutheran doctrine of the Real Presence of Christ in the Sacrament of the Altar has been established. By a careful investigation of the documents which make up the Lutheran Confessions as they are contained in The Book of Concord, this research has determined that those early Lutherans were most serious about the fact that the One Lord Jesus Christ is alive and comes into the world in many different ways--but certainly in the bread and in the wine of the Sacrament of the Altar in the action which he commanded his followers to observe in remembrance of him. And although his words may be spoken again by today's ministers, he himself effects his Presence through the power of that first institution on the night when he was betrayed.

This research concluded that those Lutherans believed and taught that Jesus comes to believers and unbelievers alike in the bread and wine of Communion, but only the believer receives the lasting benefit of the Lord's Body and Blood--namely, the forgiveness of sins.

The study discovered that the doctrine of the Real Presence created a great controversy in the sixteenth century. But the matter hinged upon what the Lutherans called "mode." This study has shown that if one can believe that God can be present in history according to different modes, then one can believe in the teaching concerning the Real Presence. For the Lutherans clearly taught that the mode by which Christ comes in, with, and under the bread and the wine of the sacrament is heavenly, spiritual; not understandable to the human thought processes; supernatural, but nevertheless real in the sense that this is a form in which Christ now exists since his resurrection. Those Lutherans taught that if God could come into a human body (the doctrine of the Incarnation), then God in Christ can and does come again and again in bread and in wine according to his promise and Word.

It must also be concluded that those Lutherans of the sixteenth century recognized that this Real Presence remains a mystery for all time until Christ's bodily Presence shall unfold in the second Advent. In the meantime, however, those words of Christ's institution, "This is my body...," and "This cup is the New Testament in my blood...," were understood in a most literal sense. Anything more or less than believing that bread and wine remain throughout the sacramental action along with the Presence of the risen Lord in, with, and under that bread and wine was not to be considered part of the Lutheran doctrine of the Real Presence. To that effect, it was concluded that the Lutherans rejected any representational interpretation of Christ's words and actions, and also they rejected any ancient or medieval philosophical positions that there was any physical change in the elements of the sacrament into the body and blood of Christ.

This study demonstrated that as the Lutheran movement grew through the mid years of the sixteenth century so did the length and complexity of the statements concerning the doctrine of the Real Presence. The first statement about the Sacrament of the Altar in the primary Lutheran Confession, The Augsburg Confession, consisted of thirty-eight words in the German. In the final Confession, the Formula of Concord, it covered twenty-eight printed pages, and that lengthy section was far more detailed. ~~But~~ throughout the Confessions the insistence always remained upon a Real Presence of the living Jesus Christ in the form in which he now exists in heaven and on earth.

This study continued by investigating the publications of the Lutheran Church in America, publications by members of the Lutheran Church in America, and the written answers to a questionnaire prepared by and sent by the researcher to Lutheran Church in America theological professors. Important to this study was the research into the religious education publications of the church. From these it was concluded one could determine what was being taught to the millions of members of the Lutheran Church in America concerning the Real Presence. Of importance also must be that which the theological professors were and are teaching about the Real Presence to the candidates for the public ministry of the church. By questioning the professors of the church's seminaries or theological institutions and obtaining their

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answers, the researcher concluded that current views of the Real Presence also could be determined. What these professors teach their theological students must eventually also be being taught in the congregations.

This study concluded that much of what was published and much of what was in the answers to the questionnaire embodied similar concepts and wording to that of the statements of the original sixteenth century doctrine of the Real Presence.

That there was fundamental accord between the present views of the Real Presence and the original doctrine was also borne out. But it was discovered that especially in the answers by the theological professors there were also tendencies to use newer terminology and there was a trend to break out of the confinements of the sixteenth century categories. Nevertheless, the Basic Hypothesis of this study proved to be true--that there was this fundamental accord between the present views and the original doctrine.

This study also demonstrated, however, that there were exceptions to the above conclusions. Some of these included statements made in the church's news magazine, in children's catechetical publications and in independently published material. There were also a few instances of inaccurately answered questions from some of the theological professors. These were pointed out in the body of the study, where the comparisons between the views presented and the statements of the original doctrine were made.

The researcher on the basis of his earlier doctrinal conclusions presented challenges to several of the explanations or views expressed.

As it was stated in the beginning of this study, this doctrine has been openly discussed by church members, theological dialogue groups, interchurch discussions, and by the clergy. Upon the basis of the original doctrine elaborated and of the present views presented in this study, it can be concluded that these findings could assist the church's efforts to define more clearly just what positions are held in the Lutheran Church in America. At this date there is still no intercommunion officially with the Lutheran Church-Missouri Synod. Talks continue between Lutheran and various Christian groups on a theological level. This study's conclusions could be used in these areas.

But the most important place where these conclusions could be employed is in the inner workings of the Board of Publication of the Lutheran Church in America. That board is charged with being the publisher of the church's Gospel message. The church's constitution has not spelled out clearly, however, that that Board should also be a reviewing agency for the material which it publishes. It must be concluded from this study that certain religious educational material on the Real Presence can either be declared inaccurate or at least open to challenge. It should be noted, however, that that Board of Publication also has published much which is in accord with the Lutheran Confessions and the biblical foundation upon which the Confessions are based.

This study has concluded that a most concordant application of the Lutheran Confessions was discovered in the authorized Service Book and Hymnal, the publication which is used in most of the congregations of the church as they worship. Certainly nothing was discovered by this investigation which was not in harmony with the doctrinal statements of the Real Presence in the Confessions. The references to the Real Presence in the liturgy, in the collects and prayers, and in the hymns portray the apparent care which must have gone into the preparation of that dual purpose volume. It must be concluded that the participation of the predecessor bodies to the Lutheran Church in America was creditable.

Without The Book of Concord which is presently published by the Fortress Press of the Lutheran Church in America, this study would have been even more tedious than it was. The researcher has concluded that it is a worthy translation of the pertinent sections on the Real Presence, for he used frequently the German and Latin original texts along with the English translation of this Book of Concord; and its translation is current and to be esteemed.

The final conclusion of the researcher is that generally the Lutheran Church in America has been faithful to the Confessions of the Evangelical Lutheran Church in its publications, its statements, and in its choice of theological professors--certainly insofar as the Doctrine of the Real Presence of Christ in the Sacrament of the Altar is concerned.

APPENDICES

GERMAN ORIGINAL TEXTS OF STATEMENTS ON THE REAL PRESENCE IN THE AUGSBURG CONFESSION AND THE SMALL CATECHISM

QUESTIONNAIRE ON THE REAL PRESENCE SENT TO THEOLOGIANS OF THE LUTHERAN CHURCH IN AMERICA

I

Although the Fortress Press, official publishing house of the former United Lutheran Church in America, predecessor body to the present Lutheran Church in America, published *The Book of Concord* used in this research and which is considered an authorized English translation of German and Latin original books, the researcher did not discover any German or Latin original texts of *The Book of Concord* authorized by the Lutheran Church in America or published by it, except for the *Kirchenbuch für Evangelisch-Lutherische Gemeinden* texts of the Augsburg Confession and The Small Catechism published in German by The General Council of the Evangelical Lutheran Church in North America, a predecessor body to the United Lutheran Church in America, which in turn was a predecessor body to the Lutheran Church in America. The original *Kirchenbuch* has no publication date in it, but on the usual publication date page it states that the book was:

> Entered, according to Act of Congress, in the year 1877...in the Office of the Librarian of Congress, at Washington.[1]

The German texts below are from the *Kirchenbuch*:

Die Augsburgische Konfession

. . . .

Der 10. Artikel. Vom heiligen Abendmahl.

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[1] *Kirchenbuch für Evangelisch-Lutherische Gemeinden*, Philadelphia, Pa.: The United Lutheran Publication House, n.d., ii.

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Vom "Abendmahl des Herrn" wird also gelehret, dass wahrer Leib und Blut Christi wahrhaftiglich unter der Gestalt des Brots and Weins im Abendmahl gegenwärtig sei and da ausgeteilt und denommen wird. Derhalben wird auch die Gegenlehre verworfen.[1]

Der kleine Katechismus.

. . . .

V. Das Sakrament des Altars,

wie ein Hausvater dasselbige seinem Gesinde einfältiglich vorhalten soll.

Was ist das Sakrament des Altars?

Es ist der wahre Leib and Blut unsers Herrn Jesu Christi unter dem Brot and Wein, uns Christen zu essen und zu trinken, von Christo selbst eingesetzt.[2]

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[1] *Ibid.*, 308.

[2] *Ibid.*, 344.

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II

In order to determine presently what views concerning the Real Presence in the Sacrament of the Altar are being taught in the seminaries of the Lutheran Church in America and thereby in Lutheran congregations of that body, and in theological schools where Lutheran Church in America theologians are presently teaching, a questionnaire was prepared and sent to theological professors of all seven seminaries of the Lutheran Church in America in the United States. Replies were received from the following seminaries:

Hamma School of Theology, Springfield, Ohio
Lutheran School of Theology at Chicago, Chicago, Illinois
Lutheran Theological Seminary, Gettysburg, Pennsylvania
Lutheran Theological Seminary at Philadelphia, Philadelphia, Pennsylvania
Lutheran Theological Southern Seminary, Columbia, South Carolina
Northwestern Lutheran Theological Seminary, St. Paul, Minnesota.

No reply was received from any professor at the Pacific Lutheran Theological Seminary, Berkeley, California.

The questions included in the questionnaire are all part of the body (nineteen in number) of this research, listed exactly in the order in which they appeared in the questionnaire, except for number 20, which asked, "May I request your permission to include your views in my research design for my Doctor of Philosophy degree?

Yes______ No______ Signed________________________________

Date ______________________________."

All the professors quoted in this research permitted the researcher to use answers to the questionnaire. All the questionnaires are in the possession of the researcher and upon request may be investigated.

Since all the questions are listed by number in the body of this investigation, they are not reproduced here.

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